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MAR 15 1988

THE JOURNAL OF THE MOSCOW PATRIARCHATE



EXALTATION OF THE HOLY AND LIFE-GIVING CROSS OF THE LORD
September 14/27

*16th-century icon from the Church of Sts. Peter and Paul
in Kozhevnik, Novgorod*

O Lord, save Thy people and bless Thine inheritance, granting Orthodox Christians victory over their enemies, and guarding Thy commonwealth with Thy Cross (Troparion, Tone 1).

Lifted up of Thine own will upon the Cross, do Thou bestow Thy mercy upon the new commonwealth that bears Thy Name. Make the Orthodox people glad in Thy strength, giving them victory over their enemies; may Thy Cross assist them in battle, weapon of peace and unconquerable ensign of victory (Kontakion, Tone 4).

We magnify Thee, O Life-Giving Christ, and do homage to Thy Holy Cross, whereby Thou hast saved us from the works of the enemy (Doxology).

1987.9 THE JOURNAL OF THE MOSCOW PATRIARCHATE

PUBLICATION OF THE MOSCOW PATRIARCHATE

The journal is published monthly in Russian and English

Editorial and Subscription Offices: Box No 624, Moscow 119435, USSR

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CONTENTS

Address of Patriarch Pimen at the Reception in Honour of Richard von Weizsäcker, President of the FRG	2
President Richard von Weizsäcker of the FRG Visits Moscow	3

CHURCH LIFE

Services Conducted by Patriarch Pimen	6
Patriarch Pimen Visits the Workshops of the Moscow Patriarchate <i>by V. Gruzdev</i>	6
Archimandrite Panteleimon Dolganov Nominated and Consecrated Bishop of Arkhangelsk and Murmansk	7
The 2nd International Church Study Conference in Moscow <i>by E. Speranskaya</i>	11
A Luminary of the Land of Vladimir <i>by Archimandrite Kirill</i>	23
Preparation of the Holy Chrism in Moscow <i>by Archimandrite Agafodor</i>	25
Patronal Feast at the St. Nicholas Church-Podvorye <i>by Vasil Vylkov</i>	27
Hegumenia Evfrosinia—Mother Superior of the Convent of the Nativity of the Blessed Virgin	28
His Grace Archbishop Kiprian (in memoriam) <i>by Archpriest Boris Guznyakov</i>	29
Graduation at the Leningrad Theological Schools <i>by V. Nikitin</i>	32
Graduation Ceremony at the OTS <i>by Father Georgiy Gorodentsev</i>	34
In the Dioceses	36

SERMONS

On the Nativity of the Blessed Virgin <i>by Metropolitan Pitirim</i>	42
The Holy Martyrs Pistis, Elpis and Agape and Their Mother Sophia <i>by Protopresbyter Vitaliy Borovoi</i>	44
On the 12th Sunday after Pentecost <i>by Archbishop Kiprian</i>	46
On the Feast of St. Pimen the Great <i>by Archpriest Gennadiy Nefedov</i>	48
On the Exaltation of the Holy Cross of the Lord <i>by Deacon Ioann Antipov</i>	49

PEACE MOVEMENT

Through Openness to Confidence <i>by M. Shcherbachev</i>	52
The 5th Peace Conference of Soviet and Japanese Christians <i>by A. Parmenov</i>	55

ORTHODOX SISTER CHURCHES

Visit of His Eminence Archbishop Damianos of Sinai	57
Address by Patriarch Pimen	60
Nea Moni Cloister on the Island of Khios	61
Divine Service at the Bulgarian Metochion <i>by Archimandrite Gavriil</i>	61

DIKOUМЕНЕ

Sojourn in the USSR of the Rev. Dr. Arie Brouwer, General Secretary of the NCCC in the USA	
Address by Patriarch Pimen	62
Communique	63
Interview Given by the Rev. Arie Brouwer	65
The Rev. Dr. Arie Brouwer <i>by V. Nikitin</i>	67

THEOLOGY

Problems of the Rise of Russian National Self-Consciousness in Connection with the Baptism of Russ (concluded) <i>by Metropolitan Filaret of Minsk</i>	69
Icons from the Cell of St. Sergiy of Radonezh <i>by Deacon Aleksandr Mumrikov</i>	73
The Foundations of Orthodox Monasticism <i>by Archimandrite Evlogiy</i>	75

LITURGICAL PRACTICE

Sacrament of Penance. The Order of Confession (continued) <i>by A. I. and Archpriest Gennadiy Nefedov</i>	77
Stichera to the Holy Cross	78

BOOKS AND PUBLICATIONS

P. Dinekov. The Disciples of Sts. Cyril and Methodius in Bulgaria <i>by A. Kyrlezhev</i>	80
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Address of His Holiness Patriarch PIMEN of Moscow and All Russia

at the Reception in Honour of RICHARD von WEIZSÄCKER,
President of the Federal Republic of Germany,

July 7, 1987

Esteemed Mr. President!

Dear guests!

It is with a feeling of heartfelt joy that I welcome you in Moscow, the capital of our Motherland and the centre of the Russian Orthodox Church.

Orthodox believers in our country and all the Soviet people strive and hope for promoting and consolidating the friendly relations between the USSR and the Federal Republic of Germany. I am convinced, Mr. President, that your official visit will bring us closer to that cherished goal.

Peace is equally precious to all nations on Earth, members of a single family of man, and the safeguarding of peace is a common concern of all. We take heart in our country's tireless peacemaking efforts and firmly believe that combined with those of other nations they will bring forth rich and beneficent fruit. Vigorous concerted peacemaking efforts of our two countries are doubtless in the interests of the people both in the Federal Republic of Germany and the Soviet Union, but they are equally important for strengthening peace in the whole of Europe and removing the threat to the sacred gift of life. It is this lofty cause that we, servants of God, work and pray for.

Mr. President, you know that the promotion of mutual understanding, trust and friendship between our nations is an essential element of the fraternal cooperation invariably maintained between the Evangelical Church in Germany and the Russian Orthodox Church in the post-war decades. We highly value your personal valuable contribution to this cooperation which we shall do our best to extend and consolidate.

We are convinced that, according to the will of God, we, Christians, and all people of good will must do our utmost to rid our planet Earth of the blight of nuclear weapons by the beginning of the third millennium A. D., so that, in the words of the Prophet, peace and assurance may be for ever (Is. 32. 17).

Highly esteemed Mr. President, may your visit to our country be a success. May God bless with success your labours at the helm of state.

I prayerfully wish you, Mr. President, your spouse and all your near and dear ones an abundance of spiritual and bodily strength.

From the bottom of my heart I wish peace and prosperity to the people of the Federal Republic of Germany.

May the Lord fill us with every joy and with peace that we may abound in hope (Rom. 15. 13).

President Richard von Weizsäcker of the FRG Visits Moscow

On July 7, 1987, His Holiness Patriarch Pimen of Moscow and All Russia received Richard von Weizsäcker, President of the Federal Republic of Germany, who had come to Moscow on an official visit at the invitation of the Presidium of the Supreme Soviet of the USSR. President Weizsäcker was accompanied by Andreas Meyer-Landrut, Ambassador Extraordinary and Plenipotentiary of the Federal Republic of Germany to the USSR, and other West German officials.

Taking part in the reception were Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate; Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate; Archbishop Iov of Zarsk, Deputy Head of the Department of External Church Relations; and Protopresbyter Matfei Stadnyuk, Secretary to His Holiness the Patriarch.

The reception was also attended by K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

Patriarch Pimen greeted the distinguished guest with a brief welcoming address (the text is published above). Then His Holiness and the president had a cordial conversation. They spoke of the long-standing fruitful fraternal cooperation between the Russian Orthodox Church and the Evangelical Church in Germany (FRG), pointing to the important role it plays in peacemaking of the Churches and in promoting understanding and friendship between the peoples of the Soviet Union and West Germany.

President Weizsäcker congratulated His Holiness on the forthcoming Millennium of the Baptism of Russ and wished happiness to all children of the Russian Orthodox Church.

Patriarch Pimen presented an icon of the Savior to his guest.

After the reception, president Weizsäcker visited St. Daniel's Monastery accompanied by Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Pitirim of Volokolamsk and Yuriev and Archbishop Iov of Zarsk.

The president and those accompanying him, Ambassador Extraordinary and Plenipotentiary of the FRG to the USSR Andreas Meyer-Landrut and others, were joined on their tour of the ancient Moscow shrine by the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Kharchev.

To the ringing of church bells, the high guest

was welcomed at the gate of the monastery by Archimandrite Tikhon, father superior of the monastery, and the brethren, and also by Protopresbyter Vitaliy Borovoi, Deputy Head of the Department of External Church Relations, A. S. Buevsky, Executive Secretary of the Department of External Church Relations, and other members of the DECR staff.

President Weizsäcker was shown around the monastery and saw a photo exhibition reflecting various phases of restoration work in the cloister. He visited the Church of the Protecting Veil of the Mother of God where his attention was caught by icons painted in conformity with the old Russian tradition by Hegumen Zenon of the Pskov-Pechery monastery. The distinguished guest and his party attended an evening service conducted by the brethren in the Cathedral of the Trinity.

The distinguished guest paid a visit to the Department of External Church Relations.

Metropolitan Filaret, Head of the Department, told president Weizsäcker about the work of his staff. Then the distinguished guest and his host had a friendly talk over a cup of tea, during which they discussed inter-Church relations and ecumenical cooperation. Metropolitan Pitirim of Volokolamsk and Yuriev and senior staff members of the DECR also took part in the talk.

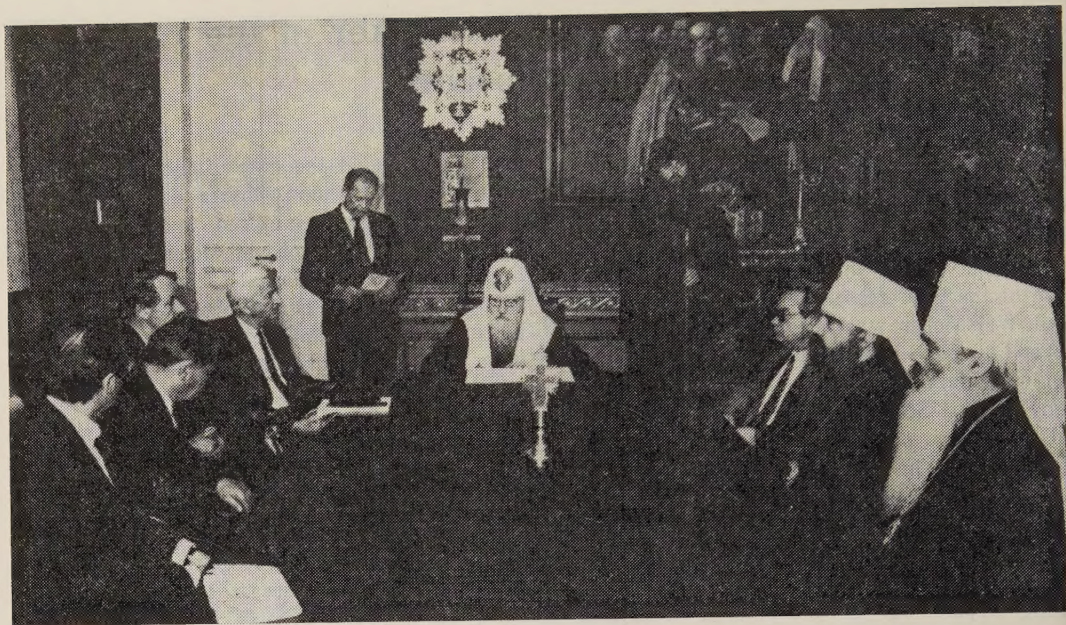
At parting, Metropolitan Filaret presented to his guest a book in German about the Russian Orthodox Church, jointly published by the DECR and the "Orell Füssli Verlag"—Swiss Publishers. The President was also given some other publications and the first record of the ontology of the Russian Orthodox chants, being released on the occasion of the Millennium of the Baptism of Russ.

A group of women staff members of the Department of External Church Relations gave the president a bouquet of flowers.

* * *

On the same day, Mme. von Weizsäcker, the president's wife, also visited St. Daniel's Monastery. She was accompanied by L. S. Gromyko, the wife of the President of the Presidium of the USSR Supreme Soviet.

They were taken around the monastery by Bishop Feofan of Kashira, Deputy Head of the Department of External Church Relations, and Archimandrite Tikhon, father superior of the monastery. At the hall of father superior's quarters Mme. von Weizsäcker talked over a cup of tea with a group of Russian believing women.



His Holiness Patriarch Pimen addressing President Richard von Weizsäcker of the German Federal Republic at the patriarchal residence in Moscow on July 7, 1987



President Richard von Weizsäcker being welcomed by Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department of the Moscow Patriarchate. In the centre—K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers; July 7, 1987



His Holiness Patriarch Pimen presenting a commemorative gift to President Richard von Weizsäcker



Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, and staff of the department seeing off President Richard von Weizsäcker of the FRG on his departure from the Department of External Church Relations in the Moscow Monastery of St. Daniel; July 7, 1987

Services Conducted by His Holiness Patriarch PIMEN

JULY

July 5 (June 22), 4th Sunday after Pentecost. On the eve His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishops Iov of Zaisk and Nikolai of Orekhovo-Zuevo.

July 7 (June 24), the Nativity of St. John the Baptist; **July 12 (June 29)**, 5th Sunday after Pentecost, the Feast of Sts. Peter and Paul the Chief Apostles; **July 26 (13)**, 7th Sunday after Pentecost. On the eve of these feasts His Holiness, assisted by Archbishop Iov of Zaisk, officiated at All-Night Vigil in the patriarchal cathedral.

July 18 (5), the Feast of the Invention of the Holy Relics of St. Sergiy, Hegumen of Radonezh. His Holiness Patriarch Pimen, assisted by Metropolitan Sergiy of Odessa and Kherson, Archbishops Simon of Ryazan and Ka-

simov, Mefodiy of Voronezh and Lipetsk, conducted Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral of the Trinity in the Trinity-St. Sergiy Lavra.

In the previous afternoon, His Holiness Patriarch Pimen, assisted by Metropolitans Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Sergiy of Odessa and Kherson; Pitirim of Volokolamsk and Yuriev and Serapion of Kishinev and Moldavia, and Archbishops Simon of Ryazan and Kasimov and Iov of Zaisk, read an akathistos before the shrine with the relics of the saint in the same cathedral.

July 23 (10), the Feast of the Deposition of the Holy Robe of the Lord in Moscow. His Holiness prayed and received Holy Communion in the Church of St. Filaretos the Merciful in the patriarchal chambers of the Trinity-St. Sergiy Lavra. His Holiness turned 77 that day.

His Holiness Patriarch PIMEN

Visits the Workshops of the Moscow Patriarchate

The workshops of the Moscow Patriarchate, which have been built in the village of Sofrino, Moscow Region, through the labours of His Holiness Patriarch Pimen, are known not only in the Soviet Union, but far beyond its borders. Thanks to the zealous care and constant guidance of Archbishop Mefodiy of Voronezh and Lipetsk, Head of the Moscow Patriarchate's Economic Management, the workshops reached a high level in production of church ware—candles, church requisites, icons and vestments.

The orders the workshops receive from the Church have grown in connection with the forthcoming celebrations in honour of the Millennium of the Baptism of Russ. Our government

shows concern for the needs of the workshops of Moscow Patriarchate. The Council for Religious Affairs of the USSR Council of Ministers assists the workshops in buying from state organizations necessary materials such as precious stones, precious and non-ferrous metals, wax and fabrics.

For almost 7 years the workshops have been producing necessary equipment for the churches of all the dioceses of the Russian Orthodox Church and foreign dioceses including. The workshops of the Moscow Patriarchate invariably attract the attention of the diocesan hierarchs, foreign guests, and pressmen visiting the Moscow Patriarchate. They can see for themselves here how all the things essential for

conducting divine services and other needs of the multi-million flock of the Russian Orthodox Church are produced and also visit the exhibition organized at the workshops.

On April 27, Monday of the 2nd week after Easter, with the blessing of Vladyka Mefodiy, Archpriest Leonid Kuzminov, secretary to the head of the Economic Management, celebrated Divine Liturgy in the Domestic Chapel of St. Serafim of Sarov of the workshops of the Moscow Patriarchate. The choir of the students of the Moscow Theological Academy under the direction of Nikolai Kozhevnikov sang prayerfully and harmoniously during the Liturgy. The Liturgy was attended by the manager of the workshops, E. A. Parkhaev, heads and foremen of all the workshops' departments, workers and employees. After the Liturgy, Archpriest Leonid Kuzminov delivered a sermon and congratulated all those present on Holy Easter.

On April 29, Archbishop Mefodiy arrived at the Sofrino workshops. In the assembly hall the Vladyka congratulated the staff on the joyous Eastertide, wished them good health and God's help in their responsible labours for the good of the Russian Orthodox Church and presented the awards granted by the Church for their zealous labours.

In the afternoon, the workshops of the Moscow Patriarchate were visited by His Holiness Patriarch Pimen of Moscow and All Russia. The staff of the workshops greeted His Holiness

warmly and cordially, with bread and salt. The Primate of the Russian Church was presented with flowers. Secretary to the workshops' manager, I. Yu. Ostroverkhova, delivered an address of greeting. On behalf of all the staff she thanked His Holiness Patriarch Pimen for his care for and attention to the workshops and expressed common joy on the occasion of His Holiness's visit. E. A. Parkhaev presented His Holiness with a paschal egg. In his response, His Holiness Patriarch Pimen thanked everybody for congratulations and spiritual joy he experienced during his visit to the workshops. Later, having blessed all those present, His Holiness gave a paschal souvenir to each of them, and then His Holiness Patriarch Pimen and the persons accompanying him, Archbishop Mefodiy, the staff members of the Patriarchate and workshops visited the domestic chapel where paschal hymns were sung; later they attended the workshops' exhibition.

A festal luncheon was given in the assembly hall of the workshops in honour of His Holiness Patriarch Pimen. It was attended by Archimandrite Aleksiy, Father Superior of the Trinity-St. Sergiy Lavra, Protopresbyter Matfei Stadnyuk, Archpriest Leonid Kuzminov and other guests. Following the luncheon, having blessed all those present once more, His Holiness Patriarch Pimen left Sofrino to the good wishes of the workshops' staff.

V. GRUZDEV

Archimandrite Panteleimon Dolganov Nominated and Consecrated Bishop of Arkhangelsk and Murmansk

By the decision of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of May 12, 1987, Archimandrite Panteleimon, Father Superior of the Moscow St. Daniel's Monastery, was designated Bishop of Arkhangelsk and Murmansk.

On Saturday, May 16, 1987, the nomination of Archimandrite Panteleimon as Bishop of Arkhangelsk and Murmansk was performed in the White

Hall of the Moscow Patriarchate by His Holiness Patriarch Pimen, Metropolitans—Sergiy of Odessa and Khereson, Filaret of Minsk and Byelorussia, Vladimir of Rostov and Novocherkassk, Antony of Surozh and Pitirim of Volokolamsk and Yuriev; Archbishops—Iov of Zaraisk, Mefodiy of Voronezh and Lipetsk; Bishops—Khrisanf of Kirov and Slobodskoi and Evseviy of Alma-Ata and Kazakhstan.

At the nomination ceremony, Archimandrite Panteleimon made a speech: "Your Holiness, archpastors wise-in-God,

"Christ is Risen!

"By the will of God and the decision of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church, I, the unworthy one, am being called

Chrysostom encourages me by saying: 'Doubt not the Divine Providence, nor be surprised by Its care', because, as St. Simeon the New Theologian wrote, 'every man must know about himself that he is nothing, but is called to sanctity'.

"I am hopeful that the Lord will fortify my weakness by His grace, cleanse my unworthiness and replenish my pov-



to serve the Church of Christ in the dignity of bishop.

"I confess my fear and trepidation from the awareness of my own weakness and shortcomings, and of the loftiness and sacredness of the service foreordained for me by Divine Providence. I feel unprepared to be *all things to all men* (1 Cor. 9. 22), and, at the same time, I have a profound trust in the Divine Power accomplished through human weakness. St. John

crty. In this radiant trust and hope I am filled with the great consolation that the Lord by His infinite mercy is grafting me onto His Divine branch and adds me to the host of hierarchs.

"With humility and obedience I bow down my head under your sacred hand in order to receive the succession of apostolic grace.

"Before calling me to archpastoral service, the Lord led me along a road known to Him alone.

"None of the changes in people's life occur without Divine Providence.

"I made my first steps in monastic life in the Trinity-St. Sergiy Lavra under the protection of St. Sergiy, the Hegumen of Radonezh. After that it pleased the Lord that I be under direct obedience to Your Holiness. It is Your primatial hands that ordained me. Being your obedientiary I acquired knowledge from the wealth of the experience of your archpastoral service, a source of wisdom in spiritual life and peacemaking. Then by the will of God and with your primatial blessing I fulfilled my obedience in the Holy Land, in Jerusalem. The soul of every Christian is filled with a feeling of reverential and indelible gratitude to the Lord for the blessed opportunity to touch the Life-Bearing Sepulchre of the Lord and other Christian shrines. It was in these holy places that the Lord had commanded the whole of the universe: *have peace one with another* (Mk. 9. 50), *Blessed are the peacemakers; for they shall be called the children of God* (Mt. 5. 9), *That they all may be one* (Jn. 17. 21).

"The Lord gave me an opportunity to experience this during my life in the cradle of Christianity, a meeting place of people of various confessions and many nationalities.

"These great behests of Christ on fraternity, mutual understanding, love and peacemaking I must preach to God's people now, as a successor to the archpastoral grace of Christ. I regard as the lofty examples of fulfilling the Christian commandment on peace Metropolitan St. Aleksey of Moscow, St. Sergiy, the Hegumen of Radonezh, and the Orthodox Prince St. Daniil of Moscow, the peacemaker of Russia, in whose cloister I have been fulfilling the obedience of its father superior.

"I am aware of the greatness of the cause to which I am being called by the Saviour. He calls me to *feed the church of God, which he hath purchased with his own blood* (Acts 20. 28). Divine Will would have it that I work without indolence in the vineyard of God: *Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit* (Jn. 15. 16).

"*I have waited for thy salvation, O Lord* (Gen. 49. 18)—with these words

of the author of the Genesis my soul replies to this divine call. I comfort myself with the hope for the ceaseless intercession of the Heavenly Queen before Her Beloved Son, the Lord Jesus Christ. May She, the Most Pure One, help me to be a good guide of the flock entrusted to me. And I rely on the prayerful intercession of the saints of God.

"I am infinitely grateful to God for giving me the exceptional joy of having at the head of those who are consecrating me you, Most Holy Vladyka, the Great Lord and Patriarch of the Russian Orthodox Church. For a second time your primatial hand will be laid in a sacrament on my head.

"This day, Your Holiness, I filially beg for your diligent prayers, paternal edification and advice.

"In this special hour of my life I also beg you, archpastors wise-in-God, to pray for me unto the Chief Shepherd and our Lord that He may cover up my flaws, give me wisdom and strengthen me through His Omnipotent Grace, and help me worthily fulfill my episcopal service. Amen."

* * *

On May 17, 5th Sunday after Easter, His Holiness Patriarch Pimen and the archpastors who had participated in the nomination, consecrated Archimandrite Panteleimon Bishop of Arkhangelsk and Murmansk during Divine Liturgy in the Patriarchal Cathedral of the Epiphany. After the Liturgy, presenting the archpastoral crozier to Bishop Panteleimon, His Holiness Patriarch Pimen delivered an exhortation:

"Your Grace Bishop Panteleimon,
"Christ is Risen!

"This day you have joined the host of bishops of the Russian Orthodox Church by the Most Holy Spirit, by conciliar prayers and the laying-on of our hands. The grace of God which always healeth that 'which is infirm, and completeth that which is wanting' has sanctified you for fulfilling the exploit of archpastoral ministry. It will help you to bring forth fruit in guiding the clergy and flock of the Diocese of Arkhangelsk being entrusted to you. It will give you in all circumstances of your life *peace, and joy in the Holy Ghost* (Rom. 14. 17).

"*May the grace of God not be in vain in you* (1 Cor. 15. 10) which you

have received through episcopal consecration.

"I address to you these words of a traditional edification. Do accept it with as much love as it comes out of my heart.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (1 Tim. 4.12)—this behest of St. Paul you should remember and fulfil.

"Let your speech be always with grace (Col. 4.6) and serve to edify the faithful. You should take special care about preaching the word of God in church. Preach ceaselessly, with zeal and love. Do your best to leave no service without an edification. It is desirable that the themes of your homilies and exhortations might be the truths of faith, rules of ethics, concern for peace and love for the Motherland.

"But he who teaches well, but leads a bad life is like a one who is building with one hand and destroying with the other. Your piety should be of a lofty nature so that you could say to your flock together with St. Paul: Be ye followers of me, even as I also am of Christ (1 Cor. 11. 1) Remember that the words of the Lord: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Mt. 5. 16), also concern you.

"Our Lord Jesus Christ called Himself a shepherd: I am the good shepherd: the good shepherd giveth his life for the sheep (Jn. 10. 11). So may your heart be also filled with love for your flock bordering on self-sacrifice. The love of Christ will teach you how to treat this or that person, how to edify him for the good of his soul and what measures to take to set right the one who is guilty. Even the most hardened hearts are softened by archpastoral paternal love. So, love your clergy and your flock and your labours will be crowned with success.

"Being bound by your lofty calling to be the guardian of the form of sound words (2 Tim. 1. 13) you must strictly and steadfastly adhere to the customs, rules and traditions of our Holy Russian Orthodox Church. See to it that the clergy entrusted to your care administer the Sacraments and keep the church services and rituals without fail and in keeping with the Rule.

"Now, following the laying of our hands on you, I recall that your monastic life began in the Lavra of St. Sergiy where, praying by his healing relics, you were growing spiritually. So always invoke in your prayers the holy name of Abba Sergiy the Hegumen and Miracle Worker of Radonezh.

"I also remember your modest service at the Patriarchate when you were a hieromonk.

"Divine Providence willed that you be under a long church obedience in the Holy Land, in the city of Jerusalem. So both at this Eastertide and all through your life remember these places sacred for every Christian and may these memories stir your heart.

"The blessing of the Chief Shepherd Christ, the prayers and intercession of the Most Holy Virgin Mary, of St. Aleksey the Miracle Worker of Moscow whose venerable relics are enshrined here, of Prince St. Daniil of Moscow from whose cloister you have been called to episcopal ministry, of the holy and God-bearing fathers Zosima, Savvatiy and German of the Solovetski Island and other saints of God—the patrons of our northern regions, will help you to continue in a worthy manner the labours of your predecessors on the See of Arkhangelsk.

"Be strong in the Lord, and in the power of his might (Eph. 6.10). But the God of all grace make you perfect, stabilize, strengthen... you (1 Pet. 5.10).

"And now accept this crozier, the symbol of your forthcoming archpastoral ministry, step upon this elevated place and show your face to the people who are praying for you now and bestow upon them the blessing of God, and may they be sanctified by the grace of the Holy Spirit given unto you through the laying on of our hands. Amen."

* * *

Bishop Panteleimon (secular name Anatoliy Ivanovich Dolganov) was born into the family of a factory worker in the town of Rudnia, Volgograd Region, on September 12, 1941. He finished secondary school in 1959 and graduated from the Volgograd shipbuilding school. From 1961 to 1964 he served in the Soviet Army.

In 1965 he entered the Moscow Theological Seminary and then the Moscow Theological Academy, graduated from



**His Holiness Patriarch Pimen presenting archpastoral vestments
to Bishop Panteleimon following his consecration**

in 1973 with the degree of Candidate of Theology for his thesis in the chair of Patrology "Spiritual Image of St. Paul the Apostle in the Works of St. John Chrysostom".

On December 26, 1969, he was processed with the name of Panteleimon in honour of St. Panteleimon the Great Martyr by the then Father Superior of the Trinity-St. Sergiy Lavra Archimandrite Platon Lobankov (subsequently Bishop of Voronezh and Lipetsk; † 1975). On January 14, 1970, Monk Panteleimon was ordained hierodeacon by Archbishop Sergiy Golubtsov († 1982), and on April 2, 1972, His

Holiness Patriarch Pimen ordained him hieromonk.

From 1971 to 1976 he fulfilled the obedience of a cellarer of His Holiness the Patriarch.

In 1974 he was elevated to the rank of hegumen.

In 1976, he was appointed member of the Russian Orthodox Mission in Jerusalem and in 1982 was made its head and elevated to the rank of archimandrite.

On August 1, 1986, he was appointed by His Holiness Patriarch Pimen to the post of father superior of the Moscow St. Daniel's Monastery.

THE 2ND INTERNATIONAL STUDY CHURCH CONFERENCE IN MOSCOW

May 11-18, 1987

Theology and spirituality represent the two key facets of the rich historical experience of the Russian Orthodox Church which are deeply rooted in the profound faith of God's people of this land in our Lord Jesus Christ, in the ascetic exploit of the Russian saints and in the age-old tradition of Orthodox divine service. The recent 2nd Study Church Conference on Theology

and Spirituality of the Russian Orthodox Church devoted to the approaching Millennium of the Baptism of Russia met to consider and assess the main landmarks in the history of this Orthodox religious experience.

The conference, which met in Moscow from May 11 to 18, 1987, attracted a total of 152 scholars representing the Russian Orthodox

Church and other Local Orthodox and non-Orthodox Churches and religious associations in various parts of the world, as well as theological colleges, universities and centres of scholarly research. The high scholarly level of the deliberations and discussions was ensured by the participation of a number of prominent historians, philologists and theologians from this and other countries. All this made the forum a notable event in the international scholarly life.

As every Church undertaking, the conference was preceded by a prayer. On May 11, in the evening, Metropolitan Yuvenaliy of Krutitsy and Kolomna conducted a moleben in the over-the-gates Transfiguration Church of the Moscow Novodevichy Convent during which he recited a prayer to all Russian saints, the intercessors before the Lord for all of us and for our Motherland. The spiritual experience of the saints who have shone forth in the land of Russia lies at the basis of piety of our faithful and of the theology of our Church.

After the moleben, the participants and guests of the conference proceeded to the opening session of the forum at the Publishing Department of the Moscow Patriarchate where all the other sessions were also held.

In his opening address, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, thanked all the participants for having accepted the invitation to attend extended by the Russian Orthodox Church. He pointed out that the Study Church Conference in Kiev in 1986, the Regensbourg symposium in 1987 sponsored by the Roman Catholic Institute for Eastern Churches and the symposium at the Evangelical Academy in Tutzing, West Germany, held this year by the Evangelical Church in Germany, as well as the present Moscow conference testify to the fact that events to mark the Millennium of the Baptism of Russ were already in progress.

Metropolitan Filaret said the conference was timely called at a moment when this country was taking a turn towards new thinking and had embarked upon a programme of social and economic renewal and restructuring involving moral purification and setting lofty spiritual standards. Assessed anew should also be international problems which must no longer be resolved from positions of strength.

After that Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, read out a message of greeting to the participants from His Holiness Patriarch Pimen of Moscow and All Russia (see *JMP*, 1987, No. 8, p. 20).

In his brief address, Metropolitan Pitirim of

Volokolamsk and Yuriev, Head of the Publishing Department, spoke, among other things, of the studies of early Slavonic literary monuments by members of the department staff and of their publication. He stressed that "the firmness of Russian Orthodox traditions inspires confidence that the spirit prevailing at the forum, the spirit of inquisitive Christian quest for knowledge, will give added momentum to the preparations for the approaching jubilee."

The work of the conference proceeded at plenary sessions held on May 12 and 18 and in two working groups meeting on May 13-16.

In planning the composition of the working groups, the organizers of the conference strove to arrange it so that the 1st section might deal with contributions of a theoretical nature, generalising problems essential for theological studies and the assessment of the cultural aspect of the activities of the Russian Church; the 2nd—with papers on church history giving a broad coverage of historical sources, philological and semiotic studies. It was in this section that most of the Soviet scholars presented their contributions. But this general rule was not always strictly observed.

In the present review the reports are grouped according to themes.

Metropolitan Filaret of Kiev and Galich in his introductory paper "On the Sources of Spiritual Tradition of the Russian Orthodox Church" proposed discussing the problem of the sources of Russian theology and spirituality from two perspectives: the ecclesiological, meaning the historical process of the preaching of the Holy Gospel and the sanctifying action of the Holy Spirit in the world, which have as their historical beginning and metaphysical foundation the events of the Incarnation of God and the Pentecost, and the patristic one embracing the whole wealth of the patristic heritage the assimilation of which in Russia had started ever since its conversion to Christianity.

Metropolitan Filaret stressed the role of Holy Scripture as the most important source of Russian piety and spirituality, the source of absolute spiritual values.

The dogmatic truths derived from Holy Scripture and formulated at the ecumenical councils provide the main source of and the most important basis for building a system of theology and are of supreme importance for the formation of Christian morality. Metropolitan Filaret especially stressed the moral foundation of the Orthodox dogmata which, directly or indirectly, bear out the thesis of uniqueness of the human personality.

Metropolitan Filaret also pointed to liturgical tradition as a most important source of theology and spirituality, the tradition which is follow-

ing the road of "ascent of the soul towards the Heavenly world".

Turning back to the patristic tradition as a source of a genuine life in Christ, Metropolitan Filaret traced its development in Russia in the 18th, 19th and 20th centuries in the works of zealots of faith and piety who focused in themselves the sanctity of the people.

Hagiography ranks second after liturgical tradition among the factors that have influenced the formation and development of spirituality.

The Baptism of the nation was crowned with the appearance of its first saints and miracles. Besides fulfilling its direct role of exerting a moral influence, hagiographic literature is a source of spiritual affinity with the world outlook of the saints and their exploit.

Theology and spirituality are but two aspects of one and the same theme. The inseverable link between them was precisely formulated in one of the discussions by Archimandrite Gavriil, dean of the Bulgarian metochion in Moscow, who pointed out that genuine spirituality generated genuine theology and genuine theology fed genuine spirituality. Most of the speakers in the discussion confirmed that view.

A paper of Archbishop Kirill of Smolensk and Vyazma entitled "Overcoming Scholastic Influences in Russian Theology" provided a general review of Russian theology. All the subsequent communications analyzing Russian theological science conformed in the main to the periods identified by Archbishop Kirill.

Archbishop Kirill defined the concept of "theology" and of "scholasticism", drawing a clear-cut borderline between theology as a systematized and articulated discipline in its own right characterized by rationality, and theological thought as an element of a theological world outlook which was implicitly contained in various forms of the spiritual culture of Early Russ: liturgical theology—in the texts of early hymns, ascetic theology—in the hagiographical literature, and historical theology—in early Russian chronicles.

Theology as a science took shape in Russia in the latter half of the 17th-the first quarter of the 18th century. This coincided with the advent of a scholastic system of theological education which was chiefly borrowed from the West.

Archbishop Kirill paid considerable attention to determining the term "scholasticism". Proceeding from the assumption that every epoch has its own method of theologizing, the rapporteur came to the conclusion that West European scholastic theology of the 11th-13th centuries was as organic historically as was patristics in the 3rd-5th centuries, i. e., at different periods of history the eternal theological truths were expressed in different forms.

Archbishop Kirill answered in the negative the question of whether scholasticism was a purely Western phenomenon, citing the example of St. John of Damascus whom he described as the first scholastic theologian. In his view there was abundant evidence of a mutual influence of Eastern and Western theology.

In certain historical conditions scholasticism was a factor of ecclesiastical renewal. The speaker described scholasticism as essentially traditional theology, defining the tradition as "a dynamic combination of conservatism towards eternal and unchangeable truths of the Revelation and a constant renewal of the methods and tools of their revelation in concrete historical situations". In his view tradition was the surest sign of vitality of theology. When scholastic theology was borrowed by Russians these requirements remained unfulfilled so that scholasticism became an obstacle in the way of development of our national theology.

The person who signalled the end of scholastic theology in this land was Metropolitan Platon Levshin. He took steps to bring theology closer to life and tried to revitalize it. That was also the time when Russian theology became aware for the first time of the need to respond to the spiritual and ethical needs of the contemporaries. Spiritual life in Russia, on its part, was developing independently of scholarly theology. Initial experience in "living theology" can be traced in the writings of St. Tikhon of Zadonsk, and took its final shape in the translations of ascetic writings made by the starets Paisiy Velichkovsky.

The gulf between experience and thought, the speaker pointed out, was being closed with difficulty and still exists today.

An acute awareness of this gulf led to radical changes in theological education. As the speaker put it, "the fruit of the national theological thought was riping" in the theological academies.

The 19th century was a time of creative development of Russian theology. But the forward movement gave way to a "regression", as Metropolitan Filaret Drozdov described it. This hierarch had a leading role to play in the development of Russian theology. In him "the Orthodox traditionalism and clarity of church thinking were combined with a sharp feeling of the time, with the aspiration to make theology available to everybody, to introduce it into practical church life."

The departure from scholastic schemes was most clearly revealed in the historical school which emerged in the latter half of the 19th century and evolved with time the method of historico-critical investigation thanks to which the confines of old scholarly theology were actually overcome. Archbishop Kirill sees the

reason for that in the fact that the historical method was primarily a method of research as different from the scholastic one, which is a method of teaching and learning of this or that theological discipline. A broad application and perfection of the historical method at the end of the century turned theological academies into centres of research.

Due to the awareness of the changing nature of the historically established forms of church life obtained through the historical method, Russian theology faced a fundamental question: how can loyalty to the Tradition be brought in conformity with the everchanging life? What should the outward life of the Church be like for the Tradition she preserves to reach the contemporary man and be assimilated by him? All this signalled the growth of Church self-awareness which was the cause of the pre-council movement of 1905-1917.

Positive changes took place in asceticism which continued to develop within the grace-giving monastic experience, especially in the Optina Wilderness, a school of genuine spirituality. The publishing activity of the wilderness, continuing the traditions in translation of starets Paisiy Velichkovsky, was of invaluable importance as well. In the Optina Wilderness scholarship combined with monastic piety.

"Secular" theology emerged, described by Archbishop Kirill as "contextual", which strove to comprehend the drama of human history.

The progress was most difficult in the field of dogmatics. Gradually, church theologians turned to dealing with theological problems from their personal experience as can be seen, for example, in the writings of Metropolitan Antony Khrapovitsky.

The end of the past century saw the emergence of a fundamentally new method in theology, differing both from scholastics and patristics. It was reflected in the works of V. N. Nesmelov who attempted to develop anthropological theology on the strength of his own inner experience. The rapporteur cited a passage from the work "The Way of Russian Theology" by Archpriest Prof. George Florovsky which was later quoted by several other speakers: "Theology allows for two ways to go—either from above or from below—from God, or from man: from Revelation or from experience. Both patristic theology and scholasticism go the first way. The 'new theology' prefers to go from below". During the discussion Archbishop Kirill explained his understanding of the way "from below". He saw it as a desire to lead man to God on the basis of his own experience. The speaker regarded this approach as being quite natural for the end of the last century and rooted in the cultural context of the epoch. In his view the theology

of Nesmelov witnessed to the completion of the period of quests and to finding the right way.

In the past century all the more persistent calls sounded to return to the patristic tradition which was expressed, in Archbishop Kirill's view, in the ability to develop a truly traditional theology combining topicality with continuity.

Due to historical reasons there was no true synthesis of scholastic and contemplative theologies, but certain elements of such a system did take shape.

The "Paris school" provided an important contribution to the progress of Russian theology. The speaker stressed that the theology of that school was not only nurtured by national sources, but was evolved by people who always regarded themselves as belonging to the Russian Church.

The theological schools revived in this country in 1944 faced, above all, not scholarly problems, but problems of training their staff. The gulf between theological scholarship and church life inherited from the theology of the turn of the century was not bridged. Moreover, Archbishop Kirill expressed concern over the fact that the piety of the people at the present time happened to be to a certain extent outside the sphere of theological influence. What happened was an "absolutization" of some external and historically shaped forms of church life, a sort of a new form of Old Belief.

The academic level of the theological schools has risen recently and an important stimulus for the development of Russian theological thought has been given by the ecumenical and peacemaking efforts of the Russian Church.

But the process of evolution of Russian theology is not over, the speaker stressed. Of particular importance here is to maintain unbroken continuity and topicality of genuine ecclesiastical theology.

Archbishop Kirill analyzed in his report the general tendencies of overcoming scholasticism in Russian theology. Several other speakers gave an assessment of the work of individual theologians who had a decisive role to play in freeing theology from alien influences and in developing the national theological science.

A report by **Father Aleksandr Saltykov** entitled "Russian Theological Thought of the 18th Century" examined the work of St. Tikhon of Zadonsk "On True Christianity" in comparison to a work of the same name by the prominent German Protestant theologian Johann Arndt. While noting the indisputable influence of the latter upon the work of the Russian saint, the speaker singled out several themes dealt with by Bishop Tikhon alone which were of great importance for Orthodox conscience: questions of

ecclesiology, the doctrine of the Name of God, ascending to the teaching on divine energies of St. Gregory Palamas, the responsibility of Christians for the destinies of the world based upon the Commandment of love for one's neighbour. Father Aleksandr came to the conclusion that the work of St. Tikhon of Zadonsk is largely free from scholasticism thanks to its ties with life and offers a broad panorama of spiritual life of the Orthodox Christian presented in detail in all its aspects. Using the best pages from the work of Arndt, the saint clearly engaged in inner polemics with him, counterposing the Orthodox and full understanding of genuine Christianity to Arndt's incomplete, though profoundly sincere, understanding of the truth of Christ.

Prof. Dr. Karl Christian Felmy of Erlangen University, FRG, in his report "Metropolitan Gavriil Petrov and the Return to the Patristic Tradition", noted as one of the most important signs of the fact that Russian theology had overcome the scholastic method its striving to achieve a synthesis of the ascetic and liturgical traditions. Translations of patristic writings were of decisive importance for the comprehension of the ascetic tradition. One of the first to call Russian theology to return to the Holy Fathers was Metropolitan Gavriil Petrov. It was he who published the "Philokalia" of Nikodimos the Hagiorites in a translation by starets Paisiy Velichkovsky.

The Orthodox Church has never gave up the wealth of her liturgical tradition. But it was not always to the same extent that theology was liturgically oriented. Of great importance in this connection was the work of Metropolitan Gavriil "Concerning the Service and Rites of the Orthodox Greek-Russian Church", which, Prof. Felmi noted, was marked by the wholeness of the historical conception, the orientation on theologically rich texts of prayers and the central place being given to the Holy Communion. In his work Metropolitan Gavriil lays the ground for the comprehension of liturgical experience, thus showing the way to overcoming scholasticism. The rapporteur regarded as incomplete the process of overcoming scholastic thinking in Russian theology.

Deacon Valentin Asmus, an MTA lecturer, devoted his report, "Theology of Metropolitan Filaret Drozdov", to this leading Russian theologian of the last century. He noted as his central achievement the translation of the Bible into Russian and defending the very idea of making such a translation.

In correlating Scripture and Tradition, Metropolitan Filaret was obviously somewhat in favour of the former as the source of theologizing, and painfully searched for a criterium for sepa-

rating genuine Tradition from private theological opinions and experience.

For Metropolitan Filaret the next most important source of theology after Holy Scripture was Orthodox liturgy and he tried to free liturgical theology from Western influence.

Deacon Valentin Asmus gave an assessment of the most famous work of Metropolitan Filaret, his **Catechism**, citing Archpriest Aleksandr Gorsky who said that "the **Catechism** is a handbook of the Church uniting the depth and strictness of theology with its simplicity and availability for all". In the speaker's view the writings of Metropolitan Filaret, which had never come out in one publication, were yet to be studied.

The report by **Prof. Dr. S. Batalden** of the University of Arizona, USA, "Metropolitan Filaret and the 19th-Century Bible Textology (The Pavsky Case)", was dedicated to a seemingly narrow theme.

Metropolitan Filaret always attached central importance to the principle of historical manifestation of Divine Revelation. He rejected moral and abstract theology as guided not by the Revelation, but by logic. He described the school of rationalist theologians as "neological". Metropolitan Filaret regarded his conflict with Archpriest Gerasim Pavsky as part of the controversy between students of the Bible adhering to the fundamentals of the Holy Tradition and the "neologists". The speaker comes out to prove in his report that Pavsky was not a "neologist", which is confirmed by his priority in translating the Holy Fathers into contemporary Russian. Dr. Batalden sees the root of the conflict in Pavsky's non-recognition of the institute of monasticism, something which Metropolitan Filaret could not accept. The main conclusion of Dr. Batalden was that the "Pavsky case" was a reflection of the prolonged controversy on the problem of the secular and monastic clergy in Russia which had begun even earlier than has been assumed. In his assessment of the Pavsky stand, Dr. Batalden enters into polemics with Archpriest George Florovsky.

A certain contribution to the process of overcoming the scholastic influences in Russian theology was provided by Prof. M. M. Tareyev, lecturer of Moral Theology at the MTA, whose work was analyzed in a brief report by Prof. **Paul Valliere** of Butler University, USA. Tareyev represented what is known as "liberal" theology whose main method consisted in a reassessment of the traditional dogmatic systems in the light of the typical liberties of the time and intimate personal experience.

Prof. Valliere analyzed Tareyev's magisterial thesis entitled "The Temptations of the

God-Man" in which the author claims that the temptations of Jesus Christ were related only to His being the Son of God, that is to His messianship. Although the glory of God abides in Him in its fullness, Christ reveals it within the limits of His human life, in association with people. The God-Man resists the temptation of dominating people by force, but reveals instead "glory in humiliation". By analogy with the temptation of the God-Man, Tareyev constructs an anthropological theory of what he calls "religious temptations" of man, i.e., his desire to become equal to God and so on by asserting his likeness to God in the conditions of earthly life, by gaining "glory in humiliation".

A report by V. Shevtsova of Yale University, USA, entitled "**Pravoslavnoe obozrenie and the academic theologian's view on Orthodoxy and 'contemporaneity' in the 1860s**" assessed some of the characteristics of last-century academic theology. The author chose the 1860s for her research as a turning point in Russia's political and public life, a time of change in the world outlook brought about by the discoveries of the natural sciences and a philosophical shift in the West in favour of Feuerbach.

The year of 1860 saw the publication of the **Pravoslavnoe obozrenie** (Orthodox Review) journal which tried to bring closer together Church thought and the contemporary society. The objective was to prove that the concerns of society were also the concerns of the Church. The publication was a challenge to secular journalism which saw in the Church nothing but inertia and inability to tackle social and scientific problems. The journal tried to present Orthodoxy as a "creative and vivifying phenomenon". It regarded every true science as a kind of theological activity, since science was the study of a "live and eternal energy, which is poured onto the world and which carries the intellect from the laws of nature to the Origin of origins". **Pravoslavnoe obozrenie** rejected the claim that Orthodoxy was opposed to human progress, because the Body of the Church was one and living community whose earthly mission theologically encompasses the notion of progress too. Of the greatest importance was the call of the journal to pursue progress on the basis of lofty moral principles.

The paper appears to be most topical both for a modern theological comprehension of the thesis of fortifying faith with knowledge and science and also for the development of Church journalism the duty of which is to reflect current social problems, the intellectual and cultural life of society, thus bringing

Orthodoxy closer to life and promoting the cause of Orthodox mission.

A report by **Prof. A. I. Osipov** of the MTA "Theological Views of Slavophiles" dealt with a most important theme of the inter-connection between Russian theology and culture. The scholar picked a central issue of their theological search from the vast legacy of the Slavophiles — that concerning the Church, with special reference to the works of A. Khomyakov.

The new element introduced by the Slavophiles into Russian theology can be described in one word — **tserkovnost** (ecclesiasticity), which they regarded as the sole criterium in any creative work, and, above all, in theology. For Khomyakov the Church was not a community of separate individuals, but a unity of numerous members within the living Body of Christ. Belonging to this body stemmed from the communion of the Christian with the Holy Spirit in faith and love. The basic principle of the inner life of the Church is mutual love in Jesus Christ which brings its fruit — the sanctification and knowledge of the divine mysteries, i. e., faith.

There were also reports on the theological works of the two leading theologians of the "pre-scholastic" period—St. Maksim the Greek and Metropolitan Peter Mogila.

The task pursued in his paper by **V. A. Nikitin** of the Publishing Department of the Moscow Patriarchate—to assess the theology of St. Maksim the Greek—was a truly formidable one, because with all the abundance of writings about St. Maksim the Greek none of the publications contains an analysis of his theological works as such.

The rapporteur traced the sorrowful life of the saint, the influence upon him of Girolamo Savanarola and of renaissance humanism. He also paid tribute to the saint as an authority on Holy Scripture and patristics, as well as Canon Law which he studied thoroughly while living on the Holy Mountain. The rapporteur examined the exegesis, anthropology and gnosology of St. Maksim the Greek, his views on ascetic theology, and his dogmatic-polemical writings. His main conclusion was that in the person of St. Maksim the Greek the Russian Church has "a pure vessel of true faith".

Prof. Dr. I. F. Oksiyuk (USSR) in his report "Metropolitan Petr Mogila of Kiev and His Theology" traced in detail his biography and stressed his great role as the founding father of theology in the Kiev Metropolitanate and his influence on the whole of the Russian Church.

Another report concerning Metropolitan Mogila was presented by the Dean of the School

of Theology of the University of Athens, V. Tsakonas (Greece). It was entitled "Metropolitan Petr Mogila and His Orthodox Confession". The rapporteur examined this work in detail, pointing out that it was written in the spirit of the Eastern Orthodox Church and belongs to the symbolic books of the Church of Hellas even despite some seeming departures from Orthodoxy which are of a superficial nature. Thanks to its biblical and patristic roots the theology of Petr Mogila had paved the way for the formation of the Orthodox theology of the later period.

Much was said at the conference about the "silent theology" of the Early Russ embodied in Church art and architecture. This view of early Russian theology was strongly supported in an interesting report presented by Archpriest Lev Lebedev of the Kursk Diocese, who entitled his report "Theology of the Russian Land as an Image of the 'Promised Land' of the Heavenly Kingdom". The author presented a summary of his 90-page report. Father Lev elaborated on the theme of architectural embodiment in the 10th-17th centuries of the notion of the Russian land as a prototype of the "Promised Land" of the Heavenly Kingdom, the "New Jerusalem" (Rev. 21. 2).

Having adopted Christianity from Byzantium, Russ immediately started transforming Kiev after the fashion of Constantinople.

Father Lev cited evidence to prove that Constantinople in its turn had been built after the example of Jerusalem as well as after the example of Rome whom it succeeded as the capital of the empire. This fact was taken into account by the Russian architects. Because of this imitation of Constantinople the capitals of Russian principalities acquired a kind of double meaning right from the start—as Church centres and as political ones. It is not fortuitous that Moscow was called "the Third Rome". Proceeding from investigations made by the architect M. Kudryavtsev, Archpriest Lev Lebedev found a whole range of theological images in the architecture of early Russian cities and came to the conclusion that the earthly Jerusalem was not the ultimate form of urban architecture, because the early Russian city was an image of the "Heavenly Jerusalem".

Whereas the architecture of early Russian cities embodied theological intuition rather than conscientious theologizing, the building of the Novy Jerusalem (New Jerusalem) monastery near Moscow by Patriarch Nikon expressed the theological conception of the Russian Primate which was an elaboration of the Orthodox theory of the image.

Father Lev stressed in conclusion that it was not accidental that our Motherland had traditionally been regarded as an image of the Heavenly Homeland. This fact, however, requires further consideration in terms of Russian theology.

In the general context of dogmatic theology the conference participants discussed problems of ecclesiology and soteriology which received peculiar interpretation in Russian theology.

Archbishop Prof. Dr. Mikhail of Vologda and Veliki Ustyug presented a report entitled "Problems of Soteriology in Russian Theology" in which he dwelled on the subject of Russian soteriology as one of the "leading trends in the Russian theological science".

The speaker pointed out that soteriology can be objective, meaning salvation accomplished irrespective of the will of those being saved—through the coming of Christ our God into the world, His life, Passion, Death and Resurrection. Or it can also be subjective in the sense of man accepting the fruits of objective salvation. Whereas objective salvation is a gift of grace, subjective salvation depends on man's free acceptance of this gift in faith, hope and charity.

The rapporteur pointed out that in solving soteriological problems the Holy Fathers of the first centuries of Christianity focused on objective soteriology. Later on soteriology became confined almost exclusively to the West, where, in the works of Anselm of Canterbury, it emerged as a sufficiently clear-cut system which influenced the theological thought of the later centuries, including that in Russia. Archbishop Mikhail outlined the main traits of the scholastic doctrine of salvation the most important among which was the so-called juridical approach to it.

In the 19th century Russian theology was under the influence of this juridicism.

Archbishop Mikhail sees the beginning of a new approach to the mystery of our salvation in the writings of Metropolitan Filaret Drozdov, whose approach to the problem he described as an existentialist one. But Metropolitan Filaret still linked his new understanding of salvation with juridicism to a certain extent.

A real turn in Russian soteriology came about only in 1895, when Archimandrite Sergiy (the future Patriarch of Moscow and All Russia) presented his thesis entitled "Orthodox Teaching on Salvation" in which he sharply criticized juridicism and proclaimed the liberation of the human soul by Christ from the fear of punishment and from the selfish expectations of a reward.

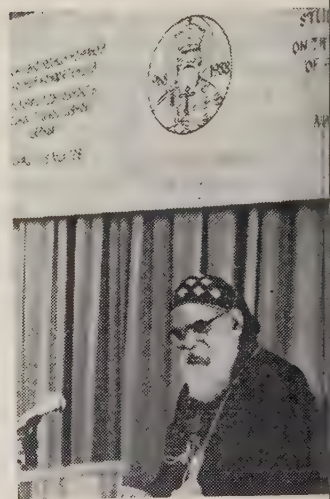
In conclusion, Archbishop Mikhail summed up his views on the central problems of sote-



Metropolitan Yuenaliy of Krutitsy and Kolomna conducting a moleben before the opening of the conference at the Transfiguration Over-the-Gates Church of the Moscow Novodevichy Convent



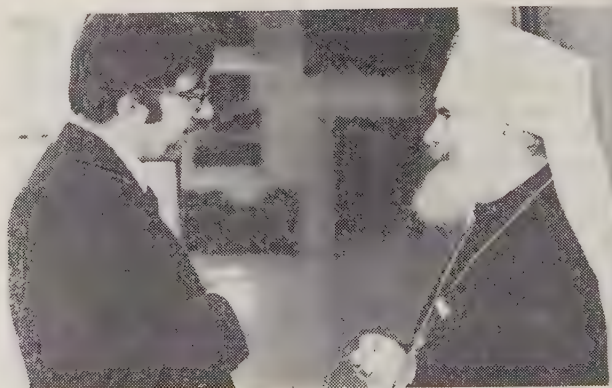
The 1st section of the conference in session



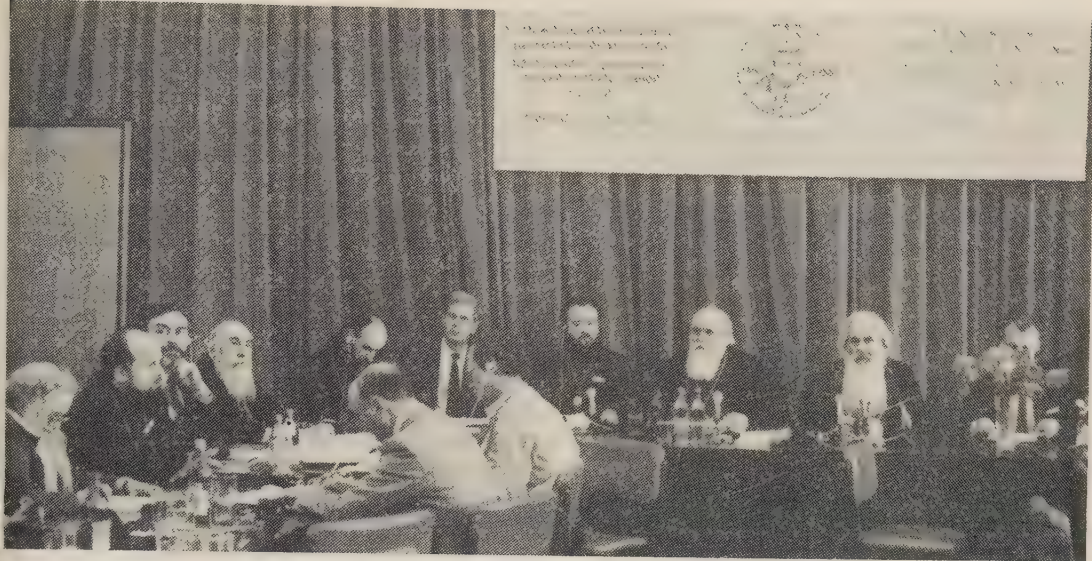
Metropolitan Paulos Mar Gregorios of Delhi and the North addressing the meeting



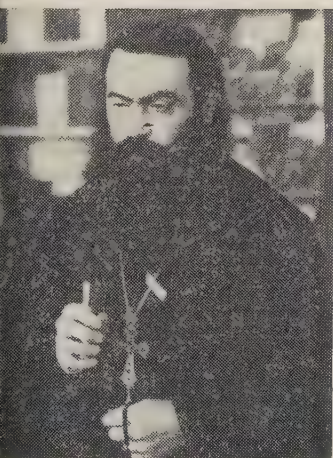
Metropolitan Pitirim of Volokolamsk and Yuriev and Archpriest Dimitry Grigorieff



Metropolitan Antoni of Surozh and Dr. of Philology S. S. Averintsev



Press conference on May 18, 1987



Archimandrite Gavriil speaking in the discussion



At a session of the 2nd section: Protosynkelos Irinej Bulović and Prof. A. Tilliridis



Hieromonk Tomas Spidlik speaking in the discussion



Participants and guests of the conference visiting the Trinity-St. Sergiy Lavra in Zagorsk

riology. He pointed out that Holy Scripture and Tradition contain the basic elements of both the juridical and the existentialist approach to soteriological problems. But the substantiation of the juridical view of the mission of Christ, he believes, prevailed among the Fathers of the Church.

The existentialist conception based on God's love as an aspect wherein the divine essence is revealed can be regarded as corresponding in principle to the Gospel truth, though it is far from being exhaustive.

In the objective aspect of salvation "God out of His love to sinful humanity sacrificed His Son to this humanity in the first place".

Archbishop Mikhail advanced a thesis on the admissibility and salvific effect of any of the three incentives in doing good works: slavish fear of punishment, mercenary hope for a reward, and, especially, "the best way" of active filial love of God.

The soteriological problem, he pointed out, is indisputably topical and requires further elaboration.

The report of **Metropolitan Vladimir of Rostov and Novocherkassk** entitled "Ecclesiological Questions in Russian Theology" was devoted to a most important subject—the doctrine of the Church which has become an especially topical problem today with the spread of the ecumenical movement.

The rapporteur concentrated on the development of ecclesiology in Russian theology, which proceeded, he pointed out, within the mainstream of theology passing the stages of an implicit presence in liturgical life, icon-painting and architecture, the struggle against the abstract nature of scholastic formulas until it finally emerged as a discipline in its own right in the 19th century, something that was promoted by a particular interest in the problem of the Church on the part of the Slavophiles.

Metropolitan Vladimir mentioned the writings on ecclesiology of Russian 19th-century theologians I. D. Mansvetov, A. D. Belyaev and Archpriest Evgeniy Akvilonov, noting that the book of Archpriest Evgeniy Akvilonov marked the final liberation of Russian theology from the 200-year-long captivity of copying the West, and a turn towards the Orthodox patristic tradition.

Among the Russian philosophers who influenced the formation of ecclesiology the pride of place undoubtedly belongs to V. S. Solovyev who stood at the very source of the religious-philosophical revival marked by the works of such famous religious thinkers and theologians as Father Pavel Florensky and Archpriest Sergiy Bulgakov, whose ecclesiology

cannot be viewed outside the context of their sophiological conception.

The bright and unconventional book by Father Pavel Florensky **The Pillar and Ground of the Truth** which proclaimed living religious experience the only legitimate method of learning the dogmas was, in Metropolitan Vladimir's view, a major landmark signalling the beginning of a new stage in Russian theological thought and Russian ecclesiology in the 20th century. The rapporteur made an important observation to the effect that before Father Pavel Florensky the palamite doctrine of the Divine Essence and Divine Energies remained unstudied and unassimilated by Russian theology. Father Florensky tried to fill this gap in building a metaphysical unity of all: different levels of existence can enter into mutual relations through their energies and this interrelationship is ontological.

Metropolitan Vladimir noted as a major contribution to Orthodox ecclesiology the writings of Archpriest Sergiy Bulgakov who also founded his theological conceptions upon the idea of Sophia.

An outstanding achievement in Russian ecclesiology was the work of Vladimir Troitsky (later Archbishop Ilarion) "Essays on the History of the Dogma on the Church" in which he defines the Church as "a supernatural unity of people who are reborn by God-Man and brought together into the union of love".

The speaker specially noted a group of theologians who worked in the West and contributed to the progress of ecclesiology, including Archpriest George Florovsky, Protopresbyter Nikolai Afanasyev and Prof. Vladimir Lossky.

The theme of the Church has also been reflected in the theological and preaching work of the Patriarchs of Moscow, Sergiy and Aleksey, and also of His Holiness Patriarch Pimen.

The fact that Russian ecclesiology is conformable to any historical epoch and any temporary context manifests one of the peculiarities of the Holy Church — the supratemporal Universality of her nature which knows neither death nor corruption because this nature is eternal.

On the basis of her ecclesiology the Orthodox Church maintains her relations with non-Orthodox Churches and participates in the ecumenical movement.

A number of reports dealt with the Orthodox understanding of ecumenism and the actual participation of the Russian Church in the ecumenical movement. The most comprehensive of these, which contained profound generalizations and conclusions, was the report by **Archpriest Prof. Liveryi Voronov** "Theological

Foundations of the Orthodox Understanding of Ecumenism".

Clarifying the Orthodox attitude to other, non-Orthodox confessions, Father Liveryi defined in the first place the concept of the Christian and formulated it on the basis of the writings of Metropolitan Filaret Drozdov: "Christian is a member of the Body of the Church of Christ, i. e., the one who has received the Sacrament of Baptism which is recognized by the Orthodox Church as valid, even if it was committed in a community living a separate from the Church life on the only condition that it should not be heretical". Then the rapporteur passed on to the problems of the boundaries of the Church and spoke of the true Church as this was understood by Metropolitan Filaret whose views he fully shares: "I would not dare call false any Church that believes that Jesus is Christ". A non-Orthodox Church, which is not a false one, obviously belongs to the Body of Christ by her nature as a separated part which retains within itself the vitality it had borrowed to a certain extent from that Body. Father Liveryi devoted a whole chapter of his paper to the examination of the One, Holy, Catholic and Apostolic Church as a God-Man organism, with special emphasis being laid on the notion of "catholicity". Concerning the participation of the Orthodox Churches in the ecumenical movement, the rapporteur defined different notions of unity held by the Orthodox and non-Orthodox Churches and came to the conclusion that the lost unity could only be restored by returning to the Truth.

The Russian Orthodox Church joined the World Council of Churches in 1961 to promote the cause of Christian unity and participate in the all-Christian service for mankind in the spirit of the Gospel behests of love.

Archpriest Liveryi Voronov ended his presentation by citing the examples of theological activities of the Russian Orthodox Church within the framework of the WCC.

In complete agreement with the report of Archpriest Liveryi Voronov was the presentation by Archpriest Basil Micek (USA) "Theological Foundations of the Orthodox Understanding of Ecumenism" in which he stressed that "the idea of the Church should be central to the ecumenical movement."

A report under the same title was presented by the Rev. Hannu Kamppuri of the Evangelical Lutheran Church of Finland.

The speaker gave a correct assessment of the theological principles of Orthodox participation in the ecumenical movement and cited evidence of these principles being implemented in the theological discussions between the Rus-

sian Orthodox and the Evangelical Lutheran Church of Finland.

Prof. Dr. T. Sabev of the Bulgarian Orthodox Church, Deputy General Secretary of the WCC, in his report "Theological and Spiritual Contribution of the Russian Orthodox Church to WCC Ecumenical Programme", delivered at the final plenary session, adopted a comprehensive approach to his theme and started out by defining ecumenism and its tasks as understood by the Russian Orthodox Church.

He then spoke of the actual Orthodox participation in various WCC programmes, and above all in the one on Faith and Order. Since her entry to the WCC, the Russian Church had been taking a special interest in that programme, attaching special importance to the themes "Tradition and Traditions" and "Catholicity of the Church". Orthodox theologians have made a tangible contribution to the concept of unity and renovation and to the development of inter-confessional dialogues which are actively conducted by the Russian Church.

The Russian Church provides a great contribution to the work of the Programme Unit on Justice and Service. Dr. Sabev noted that "Russian spirituality, theology and recent experience determined the area of peace and justice as a programme priority for the Moscow Patriarchate" which has ensured the active involvement of representatives of the Russian Church in the Commission of the Churches on International Affairs.

The Bulgarian participant also noted the participation of Russian Orthodox representatives in the Programme to Combat Racism and the work of the Programme Unit on Education and Renewal. Summing up, Dr. Sabev pointed out that the Russian Orthodox Church has enriched the WCC with her theology, spirituality and ecumenical activity.

A brief report by **Dr. Lauree Hersch Meyer** (Bethany Theological Seminary, USA) was entitled "Orthodox Contribution to Ecumenical Life in the United States". The speaker singled out three Orthodox gifts to the ecumenical and peacemaking movements in the USA: glorification—the sparkling joy of Orthodox divine service; peacemaking—dedication to the rank-and-file humanity; ecumenical conversation—the hope for the redeeming presence of the Lord as the basis for the establishment of inter-confessional contacts.

Dr. G. Schulz (Union of the Evangelical Churches in the GDR) in the report entitled "Theological Conversations 'Zagorsk-V'" analyzed the latest (November 1984) meeting of Evangelical and Russian Orthodox theologians in a retrospective of the previous decade of development of such meetings-dialogues which

had been started in 1974 in Zagorsk (which accounts for their name). Dr. Schulz drew the conclusion that meetings of this kind, disclosing the essence of the theology and spirituality of the two Churches, promoted both the cause of Christian unity and the cause of peace on our planet.

A representative of the Secretariat for Promoting Christian Unity of the Roman Catholic Church, **Monsignor Salvatore Scribano**, presented a report entitled "Ecclesiology of Communion—a Way to Unity". Examining the views of Prof. Vladimir Lossky concerning the Church, the speaker noted his conclusion that the Church is an image of the Trinity. The dogmatics of the Roman Catholic Church in their turn are of a trinitarian nature in a broad sense. Thus, by reaching to the level of trinitarian theology, one can find not only differences but also mutually complementing aspects in the ecclesiologies of the Roman Catholic and Russian Churches. The speaker expressed the hope that this aspect of the ecumenical search might lead to unity.

An important addition to the discussion on the problems of ecumenical activity of the Russian Church were reports dealing with individual Russian theologians who were involved in the ecumenical movement.

Father Veikko Purmonen (Orthodox Theological Seminary in Kuopio, Finnish Orthodox Church) presented a report on the theme: "Theological Basis of the Orthodox Understanding of Ecumenism According to Archpriest George Florovsky".

Many speakers at the conference paid tribute to Father George and his works. His call to return to the theology of the Holy Fathers proved of decisive importance in many respects for the development of Orthodox theology and influenced Western theology as well. Father Veikko explained what Florovsky had meant by calling for a return to the Holy Fathers: "He saw as a great task of modern Orthodox theology... a reinterpretation of the Fathers in the light of the problems of the present-day world". He believed that unity could only be restored through the return of Christians to their common source — the One, Holy, Catholic and Apostolic Church.

The report of **Prof. Josef Smolik** (John Amos Comenius Theological Faculty, Evangelical Church of the Czech Brethren, CSSR) "Metropolitan Nikodim's Contribution to the Work of the World Council of Churches and to the Ecumenical Movement" was dedicated, as he put it, to "a noted representative of the Russian Orthodox Church in the sphere of ecumenical work". Prof. Smolik first of all pointed out that "the source of Metropolitan Nikodim's

spiritual strength and ecumenical zeal was his deep-rootedness in traditions of his Church". Metropolitan Nikodim was critical of the Protestant conceptions of unity, counterposing to them the view that unity could only be achieved on the basis of catholicity in the Orthodox meaning of the word.

The entire activities of this Russian ecumenist had led him to formulating one of the main tasks facing Christians in the second half of this century, i. e., to inculcate in members of their Churches a striving towards unity, peace and cooperation with the forces of peace on Earth, cultivate their courage in faith, hope and love.

Hieromonk Prof. Dr. Gerhard Podskalsky (High Philosophical-Theological School of St. George, FRG) entitled his report "Metropolitan Ioann II of Kiev as an Ecumenical Leader". The theme was unconventional taking into account the fact that Metropolitan Ioann II lived in the 11th century when one can hardly speak of ecumenism in the modern sense of the word with reference to Early Russ. The rapporteur pointed to an exchange of messages between the Metropolitan of Kiev and Pope Clement III on dogmatic issues. But there was no further correspondence or contacts of any kind between the Primates of the Russian Orthodox and the Roman Catholic Churches.

In keeping with the behests of our Lord Jesus Christ concerning active love, the Russian Orthodox Church is pursuing her social and peacemaking service. A report entitled "Social Problems in Russian Theology" was presented at the conference by **Protopresbyter Prof. Dr. Vitaliy Borovoi**. The speaker concentrated on the modern period, mid-19th-early 20th century, the hey-day in the development of religious-philosophical and theological social thought in Russia. This period produced a range of outstanding figures, champions of social justice. The speaker cited the names of V. I. Ekzemlyarsky, a great exposé of the falsehood of the contemporary Christian society who created his own doctrine of Christian socialism; Father Ioann Egorov, V. P. Svetsitsky who founded in 1905 together with Pavel Florensky, V. Ern and A. Elchaninov "The Christian Fellowship of Struggle", and also Sergiy Bulgakov, an ardent supporter of the programme of Christian socialism.

Father Vitaliy called for a close scrutiny of the phenomenon of Christian socialism which is little known in the contemporary Christian circles. He also called for a considerable assessment of the "movement for a renovation of the Church" even despite the indubitable harm it did to Russian Orthodoxy.

Worthy of remembrance and study are the social activities of the Leningrad clergy — The Group of 32, Aleksandr Vvedensky and Father Aleksandr Boyarsky — the priest most popular with factory workers of Leningrad and the author of the programme "The Union of Democratic Clergy and Laity". Protopresbyter Vitaliy Borovoi stressed the need to study the social views of N. Berdyaev, Archpriest Sergiy Bulgakov, S. L. Frank and many others of whom the majority of believers today have a negative view. The speaker called for breaking the stereotypes and making use of the best elements in the writings of these thinkers for the

development of ecclesiastico-social thought. He set the task of conducting a comprehensive analysis, in the context of social service, of the participation of the Russian Church in the ecumenical movement, the programmes of the WCC, CEC and CPC and in inter-confessional dialogues. The peace efforts of the Russian Orthodox Church also require generalization. This work is viewed by Protopresbyter Vitaliy Borovoi as a contribution to the celebration of the Millennium of the Baptism of Russ.

E. SPERANSKAYA

(To be continued)

A Luminary of the Land of Vladimir

For 812 years now ancient Vladimir, the chosen city of the Most Holy Mother of God, has been the repository of the incorruptible relics of Orthodox Prince St. Andrei Bogolyubsky, an outstanding statesman and valiant warrior and, at the same time, a peace-maker, church writer and pious ascetic.

On March 3, 1987, the holy relics of Grand Duke Andrei Bogolyubsky were handed over to the community of the Cathedral Church of the Dormition in Vladimir.

On March 5 Archbishop Serapion of Vladimir and Suzdal (now Metropolitan of Kishinev and Moldavia) and the dean of the cathedral, Archimandrite Kirill, brought the relics of the holy prince to the cathedral church and placed them in a reliquary. An assembly of the clergy led by His Grace Serapion conducted a moleben for the saint, after which "Many Years" was sung. A quiet blissful joy filled the hearts of all those present at the service, the eyes of many glistened with tears, words of thanks to God on their lips.

This day of joy in the life of the Vladimir Diocese coincided with the 15th anniversary of the archpastoral service of Archbishop Serapion, who in his oration expressed joy on the occasion of the return of the holy relics of Andrei Bogolyubsky and called upon his flock to offer thanks to the Lord, stressing that "this event graphically attests to the good and amicable relations that exist between the Church and our state".

* * *

Orthodox Prince Andrei was born circa 1111. The grandson of Vladimir Monomakh and the son of Yuriy Dolgoruky and a Polovtsian princess, Maria in Holy Baptism, he was while still a youth named Bogolyubsky (Lover of God) for his profound prayerfulness, diligence regarding church services, and "zeal in private prayer to God". He inherited from his grandfather spiritual concentration, love of the word of God and the habit of turning to Holy Scripture in all instances of life. Yet, the personality of Prince Andrei, a brave warrior and participant in the campaigns of his militant father, organically combined military valour with peaceableness and mercy. His entire life was spent in creative endeavour for the benefit of his homeland, which he loved passionately and for which he was suffused with sorrow because of the endless strife among the princes that was tearing it apart and weakening it.

Possessing exceptional intelligence and political perspicacity, Prince Andrei correctly defined the overriding task facing Russ: attaining political unity and eliminating internecine strife. This could be achieved by moving the centre of the political life of Russ from the South to the Northeast, because at that time the Southern lands were suffering not only from internal confusion, but also from invasions by nomads from the steppe.

Together with his father, Yuriy Dolgoruky, he built Moscow in 1147, Yuri-

ev-Polsky in 1152, and Dmitrov in 1154, and adorned Rostov, Suzdal and Vladimir with churches. In 1155 Yuriy Dolgoruky became Grand Duke of Kiev. He gave Vyshgorod, an apanage principality near Kiev, to his talented and brave son Andrei so that in the event of his death his son might immediately accede to the throne of the grand duke. But the fratricidal strife for the Kievan throne was repugnant to Prince Andrei, and in that same year, 1155, he secretly left Vyshgorod and went North, taking with him the Vladimir Icon of the Mother of God, which, as legend has it, had been painted by St. Luke the Evangelist.

Together with his family, servants, warriors and boyar associates, Prince Andrei was leaving the Kiev area forever. The prince's baggage train had already passed Vladimir and was moving towards Rostov, when, on the night of June 18, the Most Holy Virgin appeared to Andrei Bogolyubsky in his sleep and ordered him to leave in Vladimir Her icon that he had taken with him. Thus the site of the future Northern capital was indicated. The Russian people and their faith had an extremely difficult trial in store—the Mongol-Tatar yoke. And on the threshold of the forthcoming calamities the Queen of Heaven Herself blessed the place of the future centre of Russ, and indicated the means of consolidating it, namely laying spiritual and moral foundations and building churches, and monasteries, because only a united nation fused with a single faith and power and with a single historical goal could withstand the onslaught of the foreign conquerors and preserve its unique culture.

To commemorate this wondrous event Prince Andrei ordered that the image of the Mother of God Who appeared to him be painted. He designated the celebration of this icon, called the Bogolyubskaya Icon, for June 18, and on the site indicated by the Queen of Heaven built the Church of the Nativity of the Mother of God and laid the foundation of the city of Bogolyubov, which became his permanent residence and the place of his martyrdom.

In 1157, after the death of his father, Prince Andrei became the most powerful prince in all of Russ. He chose Vladimir as his capital and, in an

effort to elevate the city in the eyes of his contemporaries, he adorned it with Golden Gates similar to the ones in Kiev, with the Church of the Deposition of the Robe of the Mother of God over them.)

St. Andrei built a total of thirty churches during his reign. The finest of these is the Cathedral of the Dormition, which was adorned marvelously and received generous donations. The prince could say of himself: "I built up White Russ* with towns and villages and made it densely populated."

The richness and magnificence of the churches promoted the further spread of Orthodoxy: Prince St. Andrei ordered that all arrivals be brought to churches and shown "genuine Christianity". The chronicle narrates: "Bulgars, Jews and all the pagans, who saw the Glory of God and church adornments, were baptised."

Andrei Bogolyubsky was very devout and merciful to the poor, and he respected the clergy. For their part, the people and the clergy revered the pious prince, and this served to consolidate his power. To enhance the role of Vladimir, Prince Andrei Bogolyubsky undertook an attempt to establish a metropolitanate here independent of Kiev. Even though it ended in failure, the idea of the necessity of establishing a single religious and political centre in Northeast Russ was brought to fruition in 1300, when the All-Russian Metropolitan See was moved from Kiev to Vladimir.

In order to protect Orthodoxy and reinforce the state frontiers, Russian forces in 1164 conquered the great Volga route. The miracle-working Vladimir Icon again won fame in the campaign against the Volga Bulgars. After the victory that had been won, when "praises and hymns were offered to Her", all saw blinding rays of light proceeding from the face of the Mother of God and from the Icon of the Saviour "Not Made with Hands".

Prince Andrei Bogolyubsky reigned 17 years, from 1157 to 1174. During his rule he tried to unite the Russian lands under his power and created in Vladimir a new spiritual and political

* During the times of St. Andrei Bogolyubsky the land of Vladimir and Suzdal was sometimes referred to as White Russ.

centre, with which the neighbouring principalities could not but reckon.

Even during his lifetime, the name of this truly great man, a chosen one of God's, was known far beyond the bounds of Early Russ. His activity was extensive and multifaceted. The Lord blessed it by revealing in 1162 the incorruptible relics of Sts. Isaia and Leontii, bishops of Rostov. On orders of Prince Andrei the celebration of the All-Merciful Saviour and the Most Holy Mother of God was established on August 1 (14) (known among the people as "Honey Saviour") in commemoration of the victory over the Volga Bulgars in 1164. He instituted the feast of the Protecting Veil of the Mother of God; this joyous feast, which embodies in liturgical form the holy prince's belief that the Most Holy Mother of God has received our blessed land and the people of God under Her omophorion, has become one of the most beloved and revered feasts in the Russian Orthodox Church.

The first church dedicated to the new feast was the Church of the Protecting Veil on the Nerl. Built in 1165, it is a gem of Russian church architecture, a unique heavenly symphony captured in white stone.

The Orthodox prince was a gifted writer. He wrote the tales "On the Victory over the Bulgars" and "On the Miracles of the Vladimir Icon of the Mother of God". He was involved in the creation of the service to the Protecting Veil of the Mother of God, and the chronicle for 1177 and many other literary monuments.

On the night of June 28, 1174, Ortho-

dox Prince Andrei, who had repeatedly shed his blood in battle against enemies for his faith and his Motherland, died the death of a martyr, murdered by boyars which had engineered a plot against him. For two days his mutilated body lay unburied near the Church of the Nativity of the Mother of God, and only later was it solemnly brought to Vladimir and interred in the Cathedral of the Dormition.

Many holy things are carefully kept in the Cathedral Church of the Dormition in Vladimir "on the Klyazma River", and each of them is a living proof of the people's unfading memory of its history. This unique monument of the 12th-century Russian architecture erected by Orthodox Prince Andrei 827 years ago experienced flourishing and prosperity, enemy onslaughts and devastating fires, a barbaric attitude on the part of some and the indifference of others. Today, too, it stands majestically on a hill in the ancient city, a city that has been Russian from time immemorial. For eight centuries the Unbloody Sacrifice is offered on its altar daily, and inextinguishable icon-lamps flicker before the Vladimir Icon of the Mother of God and the incorruptible relics of the Princes Sts. Andrei, Gleb and Georgiy of Vladimir—true sons of their earthly Motherland and Heavenly patrons of the blessed Russian land. Through their prayers, Lord Jesus Christ, our God, grant peace unto Thy world and great mercy unto our souls!

*Archimandrite KIRILL,
Dean of the Cathedral Church
of the Dormition in Vladimir*

Preparation of the Holy Chrism in Moscow

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, the order of the preparation of the holy chrism was conducted in 1987 in the Small Cathedral of the Don Icon of the Mother of God at the Monastery of the Don Icon of the Mother of God in Moscow, where a special cauldron for making the chrism, set into a marble hearth, is mounted.

During the making of the chrism the holy substance is prepared for the Sacrament of Chrismation, which is

administered to each Orthodox Christian immediately after Baptism, and grants the gift of the grace of the Holy Spirit to the newly-baptized. Furthermore, the holy chrism is used at the consecration of new churches. Anointed with it is the interior of the building itself on all four sides, as well as the antimensions on which Divine Liturgy is celebrated.

Initially the chrism, which has become a great holy thing for the people of God, was comprised of calamus,

sweet cinnamon, sweet cassia and olive oil at the will of God (Exod. 30. 23-25).

In the New Testament Church the holy Apostles, who were abundantly suffused with the gifts of the Holy Spirit during its miraculous descent upon them on the fiftieth day after the Resurrection of Christ, received from the Lord the power to bestow grace upon all believers who turn their hearts to Christ and receive Holy Baptism. This communication of the grace-giving gifts to the faithful was initially effected by the Apostles through prayer and the laying on of the hands. But as the number of believers and the baptized increased, this external form of the Sacrament was replaced by the anointing with the holy chrism. According to Dionisios the Areopagite, since apostolic times the holy chrism was comprised of many fragrant substances to signify the grace-giving aroma of the variegated gifts of the Holy Spirit which are communicated through chrismation.

In the 4th century the office of chrismation took its present form: the anointing of various parts of the body with the chrism with the words "The seal of the gift of the Holy Spirit" being pronounced. The anointing was done cross-wise, as can be concluded from the witness of such representatives of the Early Church as Dionysios the Areopagite, St. Augustine, St. Ambrose et al.

In the Russian Orthodox Church the list and quantity of fragrant substances for the preparation of the chrism were not strictly defined, since those that were available were used.

In 1671 and 1681, 53 different substances were used in preparing the chrism; in 1691 the figure was 55, while in the register of the office of the preparation of the holy chrism of 1894 their number was reduced to 30. Of late some 40 different substances have been included in the composition of the chrism.

In preparation for the making of the chrism the Sofrino workshops repaired the cauldron and silver-plated anew the vessels for storing the chrism. Other objects necessary for making the holy chrism were put in proper order as well.

About 50 various fragrant substances were incorporated into the holy chrism that was made this year. The main one was olive oil. Dry white wine was used to prevent the oil from catching fire

and burning during the making of the chrism and also to prepare the preliminary infusion.

The preparations for the making of the holy chrism began on the lenten week of the veneration of the Holy Cross. First the following fragrant roots and herbs were dried and grounded into powder: tormentil, iris and ginger root, cinnamon, tolu, cardamon, cloves, rock rose extract, vanilla, coumarin, nutmeg, sweet acorn and wild thyme, as well as styrax and labdanum and gum benzoin. They were placed in special glass vessels with tightly closing covers. These substances can be taken in any proportion, as they will not harm the aroma of the chrism. But particular caution should be exercised in the preparation of the so-called aromatic perfume, which includes labdanum, Peru balsam, cinnamon, kedrol, rose water, calamus, and bitterorange, violet, rose, orange, bergamot, sweet-flag, lavender, anise, petitgrain, coriander, rosemary, vetiver, geraniol, clove, cinnamon, lemon, star-anise, jasmin, cassia, centaurea, santal and mint oils. For this reason the proportions that ensure the requisite aroma of the mixture are fixed in a laboratory.

On Wednesday of the week of the veneration of the Holy Cross the blessing of the water was conducted. All the substances prepared for the making of the chrism were aspersed with holy water. Olive oil boiled with wine was poured over finely ground aromatic spices and let stand in a warm place for two weeks. On Wednesday of the sixth week in Lent the oil was poured into vessels, and wine was poured onto the remaining substances. Four days later the wine was poured into one vessel, only the styrax and labdanum remaining in the wine until the start of the making of the chrism.

The office of the preparation of the holy chrism began on Holy Monday. With the blessing of His Holiness Patriarch Pimen, Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate, assisted by the clergy, conducted the blessing of the water. A choir of students and pupils of the Moscow Theological Schools sang the troparia of Pentecost and Epiphany. At the end of the moleben the archpastor read the prayer "O Master, great in mercy Lord Jesus Christ...."

After the dismissal Metropolitan Sergiy aspersed with holy water all the substances prepared for the making of the chrism and poured a little of the holy water into the cauldron, after which deacons filled it with oil and wine. His Eminence Sergiy blessed the cauldron with his right hand saying: "In the Name of the Father, and of the Son, and of the Holy Spirit", and lit a fire in the hearth with a trikerion, after which he began the reading of Holy Gospel, which was then read by priests in turn for a period of three days. The deacons constantly stirred the mixture with special spatulas.

After the oil came to a boil, the fragrant remnants of the roots from the last preparation of the holy chrism were poured into the cauldron.

On Holy Tuesday, as much wine was poured into the cauldron as had evaporated on the previous day; infusions of wine drawn with roots and other sweet-smelling substances were poured into the cauldron as well.

On Holy Wednesday, in the morning, oil infusions prepared during the week of the veneration of the Holy Cross were added to the mixture. Metropolitan Sergiy of Odessa and Kherson arrived at the conclusion of the preparation of the holy chrism and, having donned the minor vestments, finished the reading of the Holy Gospel. Then, with his blessing, the priests poured the fragrant oils and carefully stirred the mixture of the chrism.

A short time later the chrism was brought to the Patriarchal Cathedral of the Epiphany, where after the evening service, it was poured into vessels in which it is stored.

On Maundy Thursday, prior to Divine Liturgy, alabaster, the vessel in which the earlier consecrated chrism is kept, was brought from the domestic chapel of the Moscow Patriarchate to the patriarchal cathedral.

At Divine Liturgy, during the Great Entrance, Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral, carried the alabaster, under the shadow of ripidia, from the prothesis to the Holy Doors, where His Holiness Patriarch Pimen accepted it and placed it on the altar. Two vessels with the new chrism were brought over and placed near the altar.

After the ecphonesis: "And the mercies of our Great God...", His Holiness consecrated the chrism. He thrice blessed each vessel with the chrism, saying: "In the name of the Father, and of the Son, and of the Holy Spirit. Amen." Archimandrite Agafodor, dean of the patriarchal domestic chapels, poured the holy chrism from the alabaster into each vessel. After two prayers were offered His Holiness Patriarch Pimen again blessed the newly consecrated chrism, and then a little of the new chrism was taken from each vessel and poured into the alabaster.

At the conclusion of Divine Liturgy the newly consecrated chrism was placed in the sanctuaries of the Patriarchal Cathedral of the Epiphany, whence, with the blessing of His Holiness Patriarch Pimen, it is distributed gratuitously at the request of hierarchs for the needs of the dioceses of the Russian Orthodox Church.

Archimandrite AGAFODOR

Patronal Feast at the St. Nicholas Church-Podvorye of the Russian Orthodox Church in Sofia

On May 9, 1987, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker from Myra in Lycia to Bari*, the solemnities took place at the St. Nicholas Church-Podvorye of the Russian Orthodox Church in Sofia.

With the blessing of His Holiness Patriarch Maksim of Bulgaria, Bishop Gelasiy of Krupnik, Chief Secretary of the Holy Synod of the Bulgarian Orthodox Church, celebrated Divine Lit-

urgy and, on the eve, officiated at All-Night Vigil in the church. He was assisted by the dean of the church-podvorye, Archpriest Nikolai Dzichkovsky, Staurophorous Holy Oikonomos Krystya Malinov, Fathers Mina Minchev and Simeon Minchev, and Deacon Anatoliy Naidenov.

Since this feast coincides with Victory Day, prayers were offered up for the warriors who fell in battle, and a thanksgiving moleben was conducted.

Following the moleben, Bishop Gelasiy of Krupnik preached on the theme of the feast.

* The Bulgarian Orthodox Church celebrates the fixed feasts in accordance with the New Style.

"Many Years" was sung in honour of the Primate of the two Sister Churches—His Holiness Patriarch Pimen of Moscow and All Russia and His Holiness Patriarch Maksim of Bulgaria; in honour of the two brother nations—Bulgarian and Russian, in honour of their governments and armies and of all the Orthodox Christians.

After the Liturgy, a festal repast took place, which was attended by Bishop Gelasiy of Krupnik, representatives of the Holy Synod and the clergy of the Bulgarian Orthodox Church; Garo Dermesrobyan, chairman of the diocesan council of the Armenian Apostolic Church in Sofia; Archpriest Mesrop Benliyan, secretary of the diocesan council of the Armenian Apostolic Church in Sofia; and Lyubomir Popov, Deputy Foreign Minister and Chairman of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults of the Bulgarian

People's Republic Foreign Ministry; and Khristo Marinchev, counsellor of the Committee for the Affairs of the Bulgarian Orthodox Church and Religious Cults. A. Selivanov, head of the consul department of the USSR Embassy in the PRB, was among those invited.

Bishop Gelasiy made a presentation in which he stressed that the Russian Orthodox Church has always been a loving mother for her children. During the Great Patriotic War she shared the trials which fell to the lot of Soviet people and blessed the common feat of the nation.

Archpriest Nikolai Dzichkovsky expressed gratitude to the gathering for their participation in the solemnities and emphasized the importance of cooperation of the Russian and Bulgarian Orthodox Churches in their holy peacemaking activities.

VASIL VYLKOV

Hegumenia EVFROSINIA — Mother Superior of the Convent of the Nativity of the Blessed Virgin

On April 5, 1987, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Sister Evfrosinia of the Convent of the Nativity of the Blessed Virgin in the village of Aleksandrovka, Bolgrad District, Odessa Region, was appointed mother superior of the cloister by Metropolitan Sergiy of Odessa and Kherson, with the raising to the rank of hegumenia and bestowing an ornamented pectoral cross upon her.

Hegumenia Evfrosinia (secular name Elena Nikodimovna Paskalova) was born on July 15, 1927, in the village of Tvarditsa, Moldavia, into a peasant's family.

In 1942, she finished school in her native village and, after the liberation of Moldavia from Nazi occupation, she worked on a collective farm.

In 1948, she entered the Convent of the Nativity of the Blessed Virgin in Aleksandrovka.

On September 20, 1975, Metropolitan Sergiy of Odessa and Kherson professed her to the noviciate with the name of Evfrosinia, in honour of St. Euphrosynia of Alexandria (feast day, September 25/October 8).

On March 15, 1979, Hegumen Nikon of the cloister professed her with the previous name.

For Holy Easter, 1980, His Holiness Patriarch Pimen awarded Sister Evfrosinia pectoral cross; in 1984 Metropolitan Sergiy granted her an archpastoral certificate of merit.

Sister Evfrosinia fulfilled different obediences, including singing on the cleros. Since 1978 she



was the assistant of the mother superior of the cloister, Hegumenia Alevtina Pisova († 1987) and the cloister cellarer.

After Hegumenia Alevtina's demise, she was the acting mother superior of the cloister.

His Grace Archbishop KIPRIAN

On April 5, 1987, 5th Sunday in Lent, the honorary rector of the Church of the Transfiguration (of the Icon of the Mother of God "Consolation of All the Afflicted") in Bolshaya Ordynka St., Moscow, His Grace Archbishop Kiprian (retired), passed away suddenly.

Archbishop Kiprian (secular name Mikhail Vikentyevich Zernov) was born on February 7, 1911, in Moscow. He was baptized in the Church of the Presentation of the Mother of God in the Temple in Barashi (Vvedenie v Barashakh), near the Pokrovskie Gates. His years of childhood and youth were closely connected with that church. Vladyka Kiprian remembered impressions of those radiant years for all his life—his first confession and receiving Holy Communion, his first lessons of the knowledge of God received from his first tutors, priests of his parish, and later his service in the sacristy and participation in divine services as altar-boy and psalm-reader. His observing the life of one of the Moscow parishes laid the foundation of the great experience of the parochial priest and later archpastor.

Mikhail Zernov's father died when he was a young boy, and since he was 15 he had to earn money, because he remained the only bread-winner in the family. In 1928, having finished secondary school, he began to work and simultaneously prepared for the entrance examinations in the theological seminary.

Archbishop Kiprian did not receive special theological education. All his knowledge is the result of his self-education under the guidance of the pastors, to whom he had entrusted his soul. Archpriest Viktor Zhukov of Moscow with whom the future archpastor was close since the pre-war period played a special part in his formation as a clergyman.

Archbishop Kiprian's individuality was also greatly influenced by the activities of the Patriarchal Locum Tenens Metropolitan Sergiy, later His Holiness the Patriarch of Moscow and All Russia. Vladyka Sergiy's life was a radiant ideal for Archbishop Kiprian; he remained devoted to that ideal until his demise. M. V. Zernov announced his civic position of the believer in 1944, in a small work entitled "The Ways of My Faith". The thoughts expressed in the book are the result of the deep research of Patriarch Sergiy's fruitful labours.

In 1944, M. V. Zernov petitioned for ordaining. Before his ordination, he successfully passed an examination in Church Rule, liturgical practice and preaching which was taken by Protopresbyter Nikolai Kolchitsky.



On August 10, 1944, Mikhail Zernov was ordained deacon, and on August 12, the Feast of the Martyr St. John the Warrior—presbyter. He was ordained presbyter by Metropolitan Nikolai (Yarushevich; † 1961) of Krutitsy and Kolomna, at the Church of St. John the Baptist in Presnya.

His parochial service Father Mikhail began in the Trinity Church in the village of Natashino, near Moscow, and soon he became the rector of the church. On December 27, 1945, he was appointed rector of the Church of the Protecting Veil in the village of Cherkizovo (Tarasovskaya railway station). His parochial service Father Mikhail Zernov combined with the duties of secretary to Metropolitan Nikolai, who highly assessed his abilities as organizer, his industry and adherence to principle.

On May 12, 1948, Father Mikhail was appointed rector of the Church of the Transfiguration (of the Icon of the Mother of God "Consolation of All the Afflicted") in Bolshaya Ordynka St., Moscow, and that same year he was raised to the rank of archpriest.

Father Mikhail had frequently fulfilled different ecclesiastical obediences abroad and stayed there as a member of delegations of the Russian Orthodox Church. In 1950-1951 he was Chancellor of the Berlin Diocese, and in 1953—Dean of the Resurrection Cathedral Church in West Berlin. From May 1955, Archpriest Mikhail Zernov was the Head of the Russian Orthodox Mission in Jerusalem, and from November 1, 1956—member of the Economic Management of the Moscow Patriarchate and superintendent dean of the metochia of the Orthodox Sister Churches in Moscow.

In 1957, Archpriest Mikhail Zernov participated, as a member of the USSR delegation, in the proceedings of the 3rd International Conference for Banning the A- and H-weapons in Tokyo.

From the end of 1958, Father Mikhail was Superintendent Dean of the Churches of the German Diocese, and from March 1961—Superintendent Dean of the Patriarchal Parishes in Finland and, subsequently, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate.

By the ukase of His Holiness Patriarch Aleksiy and the decision of the Holy Synod of July 15, 1961, Archpriest Mikhail Zernov was designated to be the Bishop of Podolsk, Vicar of the Moscow Diocese. On July 26, he was professed with the name of Kiprian (in honour of St. Kiprian of Moscow). His episcopal consecration in the Refectory Church of the Trinity-St. Sergiy Lavra was held on August 6, 1961, by His Holiness Patriarch Aleksiy, Metropolitan Pitirim of Krutitsy and Kolomna, Archbishop Nikodim of Yaroslavl and Rostov (later Metropolitan of Leningrad and Novgorod) and Bishop Ioann of Central Europe (later Metropolitan of Yaroslavl and Rostov).

Just after his consecration, Bishop Kiprian wrote in his diary the following: "Now the new life began, and I had never prepared for it though I knew that I could not avoid it. The Lord granted me seventeen happy years (of priesthood.—*auth.*) for which I am exceedingly grateful to Him. I hope that He will not leave me now too, though, of course, I am not an exemplary monk. But I shall try to be a bishop worthy of the name of the servant of God." All the Vladyka's life that followed proved that he invariably strove to be worthy of his lofty apostolic calling.

On November 14, 1961, Vladyka Kiprian was appointed Chancellor of the Moscow Patriarchate with the title of Bishop of Dmitrov. He kept that position until February 25, 1964. In April 1963, Bishop Kiprian participated in the work of the constituent congress-conference of Christian anxiety for preserving peace on Earth,

in India (see: Bishop Kiprian. "Trip to India."—*JMP*, 1963, No. 7). On August 3, 1963, Bishop Kiprian was elevated to the dignity of archbishop. In the spring of 1964, Vladyka Kiprian, at the invitation of the progressive circles of Great Britain, participated in the traditional Paschal procession "For Nuclear Disarmament" to the Trafalgar Square, London (see: Archbishop Kiprian. "Four Days in London."—*JMP*, 1964, No. 5).

On May 20, 1964, Vladyka Kiprian was appointed Archbishop of Berlin and Central Europe, Patriarchal Exarch to Central Europe. His close acquaintance with the life of the exarchate in previous years, when he had been the Chancellor of the Berlin Diocese and the Dean of the Resurrection Cathedral Church in West Berlin, helped the Vladyka to show his abilities in full in his high position as patriarchal exarch. Archbishop Kiprian frequently conducted divine services in different churches of the exarchate; the believers loved their archpastor for his inspired sermons, sociability and cordial attitude to their needs. Being the patriarchal exarch, Archbishop Kiprian promoted wide fraternal ecumenical contacts with representatives of Christian Churches and actively participated in ecumenical and peacemaking meetings.

His activities were highly assessed in the German Democratic Republic. When seeing Archbishop Kiprian off home after the end of his term of office, Gerald Götting, Chairman of the Christian Democratic Union of Germany, said among other things: "Your word and your activities were always of great assistance for us in our struggle for resolving national problem of our people and for strengthening awareness of mutual responsibility of Christians and non-Christians for the life and the future of mankind. You have helped the Churches in the GDR not only to understand better the Russian Orthodox Church but to realize deeper their own responsibility in the vital problems of our nation."

Vladyka Kiprian was the Vice-President of the USSR-Cyprus Friendship Society, and in 1965, as a member of the Soviet delegation, he visited the Republic of Cyprus where he met the president of the country, Archbishop Makarios (see: Archbishop Kiprian. "Hosted by Cypriotes."—*JMP*, 1965, No. 7).

On July 23, 1966, Archbishop Kiprian retired, in accordance with his own petition. His Holiness Patriarch Aleksiy appointed him the honorary rector of the Church of the Transfiguration (of the Icon of the Mother of God "Consolation of All the Afflicted"), where the Vladyka fully devoted himself to archpastoral service. He seldom enjoyed his right to rest and conducted all festal and Sunday divine services (with special zeal those of Lent). On Holy Week the believers



The coffin with the body of Archbishop Kiprian is borne in procession around the Moscow Church of the Transfiguration

saw their archpastor especially concentrated and inspired. From Matins on Saturday of St. Lazarus up to Easter Monday he alone led all the services without interruption.

Vladyka Kiprian himself conducted divine services with great joy and reverence and always called upon the clerics to fulfil zealously their duties. He taught the clerics of the church and the flock to maintain traditions and rites of the Orthodox Church, calling them reliable vessels preserving our faith.

The Vladyka cared for the spiritual life of the parish and always led common confessions on the day before Christmas Eve, in the evening on Friday of the 1st week in Lent and in the evening of Holy Wednesday. The believers from all Moscow gathered for these confessions.

Archbishop Kiprian attached great importance to preaching. He delivered a sermon, if a brief one, at every divine service, even on week-days, and called upon the clergy to do the same.

The Vladyka was ordained presbyter during the Great Patriotic War when sorrow visited each family. He constantly called upon the believers to preserve peace among them because it was the foundation of the universal peace on Earth; he reminded his flock that no one must be indifferent to the events in the world.

Sensing his forthcoming death the Vladyka frequently said: "I am old, the Lord may call me in every minute. That's why do remember: after

my death I will need not only your zealous prayer but also your devoted love for the church of God."

Before divine services Vladyka Kiprian used to gather in his room "on belfry" in the Transfiguration Church the clergy participating in the service to share his impressions, to learn the news of parochial life, to tell about his past.

Archbishop Kiprian never complained about the troubles of life and thanked God for all and always.

He will remain in the hearts of those who knew him as cheerful person. His ability to love and value life, to treasure its every minute, was a vital sermon of Christian attitude to the great gift of life on Earth.

On the day of his demise Vladyka Kiprian arrived in the church and was preparing for celebrating Sunday Divine Liturgy, but suddenly felt unwell. He passed to the Lord quietly and peacefully. The coffin with the body of the deceased archpastor was placed in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" and just after it the reading of Holy Gospel began day-and-night by the clerics of Moscow and the Moscow Diocese.

The first panikhida was conducted by the Rector of St. Nicholas' Church in the Preobrazhenskoe Cemetery, Archpriest Leonid Kuzminov. On April 7, the Dean of the Patriarchal Cathedral

of the Epiphany Protopresbyter Matfei Stadnyuk, Superintendent Dean of the Moskvoretsky Church District Archpriest Vasilii Svidenyuk, and a number of clerics held a parastasis. Father Matfei, who knew the deceased well, delivered an address.

On April 8, the day of the burial of Archbishop Kiprian, Metropolitan Yuvenaliy of Krutitsy and Kolomna celebrated the Liturgy of the Presanctified Gifts and conducted a funeral service. Before the funeral service, he delivered a funeral oration and read out a telegram from His Holiness Patriarch Pimen with the condolences to the clergy and parishioners of the Transfiguration Church.

Archbishop Iov of Zaraisk, Protopresbyter Matfei Stadnyuk, numerous clerics of Moscow and the Moscow Diocese participated in the funeral service which was conducted, as was Archbishop Kiprian's will, in accordance with the order for priests. Archpriest Boris Guznyakov of the Transfiguration Church in his funeral oration penetrated with the sorrow of the great loss, called upon the clergy and parishioners of the church to fulfil, in memory of the de-

ceased Vladyka, his last will: to preserve love for the church of God and for each other.

Metropolitans Filaret of Minsk and Byelorussia, Pitirim of Volokolamsk and Yuriev, Archbishop Mefodiy of Voronezh and Lipetsk, staff members of different institutions of the Moscow Patriarchate, numerous clerics, churchmen and worshippers came to bid farewell to the deceased.

To the singing of the hirmoi "Helper and Protector", the coffin with the body of the deceased Archbishop Kiprian was carried round the church, then the spiritual children began bidding farewell to their archpastor, whose voice they had been heeding for almost forty years. The Prayer of Absolution was read by Metropolitan Yuvenaliy.

Archbishop Kiprian was buried in the Preobrazhenskoe Cemetery, Moscow. After Protopresbyter Matfei Stadnyuk conducted a lity the body of the deceased Vladyka was buried.

May the Lord give rest to the soul of the deceased Vladyka Kiprian in the mansions of the righteous. Eternal memory to him.

Archpriest BORIS GUZNYAKOV

News from Theological Schools

Graduation at the Leningrad Theological Schools

The Leningrad Theological Academy and Seminary have completed another academic year.

On June 20, 1987, the council of the academy and seminary met to discuss the academic performance of the graduates, including the results of the defence of diploma and candidate theses. The council conferred the degree of Candidate of Theology on Archimandrite Parkev Martirosyan (Armenian Apostolic Church), Archimandrite Eulogios Kathakis (Orthodox Church of Hellas) and also on Valeriy Novik and Yuriy Shmid.

The council awarded several Metropolitan Nikodim of Leningrad († 1978) prizes: 2nd Class—to Valeriy Novik and the seminary graduate Georgiy Patrín who completed the seminary course with honours; 3rd Class—to Yuriy Shmid.

Later that day Archbishop Prof. Dr. Mikhail of Vologda and Veliki Ustyug, an LTA lecturer, conducted All-Night Vigil in the Academy Church of St. John the Divine.

On June 21, Sunday of All the Saints Who Shone Forth in the Land of Russia, the Leningrad

theological schools held celebrations to mark the end of the academic year.

Divine Liturgy was celebrated in the academy church by the guest of the Russian Orthodox Church, His Eminence Archbishop Damianos of Sinai, Faran and Raitha, the Primate of the Autonomous Orthodox Church of Sinai. He was assisted by Metropolitan Dr. Aleksiy of Leningrad and Novgorod, Archbishop Prof. Dr. Mikhail of Vologda and Veliki Ustyug, Bishops Evgeniy of Tambov and Michurinsk and Simon of Brussels and Belgium as well as graduates in Holy Orders.

In an exhortation delivered during the Liturgy Metropolitan Aleksiy expressed confidence that the blessing and prayerful intercession of all Russian saints would help the new workers in the vineyard of Christ to worthily perform their pastoral and other church obediences to the glory of God and for the benefit of the Holy Russian Orthodox Church and our great Motherland.

Metropolitan Aleksiy stressed the special importance of the occasion for the Leningrad theo-

logical schools which were being visited for the first time in their history by the Primate of the Holy Church of Sinai. Vladyka Aleksiy then cordially greeted Archbishop Damianos.

In his response the distinguished guest said he would convey with great love and joy a blessing from the Holy Mount of Sinai and all its holy places as well as from all the saints of God who performed their ascetic feats upon this Holy Mount. He said he had brought with him a blessing from the places which had attracted a multitude of Russian pilgrims. He said he was well aware of the good and long-standing relations between the city he was visiting and the Holy Mount of Sinai. One proof of that was the fine silver shrine for the relics of St. Catherine the Great Martyr built on funds raised by the faithful of this city*. The Archbishop said he would like to bestow a special blessing upon the graduates who completed their theological education this year and wished them abundant grace of the Holy Spirit. After that Archbishop Damianos bestowed his primatial blessing upon all the worshippers.

A brief intermission was followed by the graduation ceremony in the academy conference hall. The LTA Assistant Rector, Archpriest Georgiy Telpis, read out a decision of the academy council on the completion of the academic year and the confirmant upon four of the graduates of the degrees of Candidate of Theology. He also read out the lists of graduates of the academy, seminary and the precentorial courses.

Then Metropolitan Aleksiy of Leningrad and Novgorod presented to the graduates the diplomas, badges and commemorative gifts—books *Canonicon* and *Hirmologion* (in three volumes) produced by the Publishing Department of the Moscow Patriarchate. The graduates also received small icons from Archbishop Damianos of Sinai.

After that the secretary of the academy council, Archimandrite Iannuariy, read out congratulatory telegrams from His Holiness Patriarch Pimen; Chancellor of the Moscow Patriarchate, Metropolitan Sergiy of Odessa and Kherson; rector of the Moscow theological schools and Head of the Education Committee, Archbishop Aleksandr of Dmitrov, and Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko.

This was followed by a concert of hymns performed by students of the precentorial courses.

During a solemn repast in honour of the occasion speeches were made by Vasilii Sereda on behalf of the LTA graduates, Olga Koretskaya from the graduates of the precentorial courses, and by Archimandrites Parkev Martirosyan and Gebre Christos Beleinah (Ethiopian Church) who spoke from the non-Orthodox graduates of LTA.

In his parting address, the rector Archpriest Nikolai Gundyayev said that the most important thing in the pastoral service was the love of God and the Church as well as the love for people inseparably linked with this first love. He recalled the words from the Book of the Wisdom of Jesus the Son of Sirach: *If you come forward to serve the Lord, prepare yourself for temptation* (Sirach 2.1) * and called for keeping spiritual vigilance, being always prepared to resist temptations after the example of Christ. Father Nikolai warned against stopping in one's spiritual growth because of an inevitable threat of degradation. He stressed that genuine spiritual life admits no stagnation.

The rector stressed the importance for the pastor to constantly reflect upon Holy Scripture while preparing a sermon. He pointed out that people now thirst to hear a living word, and when a pastor starts thinking about the sermon only during the Communion Verse, he sins before the Lord and the Mother Church.

Addressing the graduates of the precentorial courses, Father Nikolai stressed the lofty responsibility of their service and their special mission of the apostolate of the laymen. He said the soul of the precentor should sing together with the church choir and only then would the priest feel in full measure the assistance of the precentor.

The father rector expressed confidence that the faculty and graduates of the theological schools would be at one in their prayers, in their kind prayerful memory of one another and wished them spiritual help from above.

Addressing the graduates Metropolitan Aleksiy said: "I wish you to be and remain from the beginning of your service to the end of your life pious servants at the altar of the Lord, to celebrate the Sacraments with God's fear and to be responsive to your flock sharing with it its joys and sorrows. People will come to you with joy, but most often with sorrows, and the pastor was duty bound to find a word of consolation that would support a person at a difficult moment in life. Increase goodness, sow the love of Christ, set lofty examples of civic attitude and responsibility and be convinced peacemakers. Peace should be built in the first place in your

* The shrine in the Monastery of St. Catherine the Great Martyr († 305-313) is located on Mount Sinai where, according to tradition, God appeared to forefather Moses and gave him the Ten Commandments. Traditionally, the Primate of the Church of Sinai is the Holy Hegumen of the monastery.

* Quoted from *The New Oxford Annotated Bible*.

own family and your own parish.... The service of a priest, deacon and precentor is the service for the Church of Christ and should be aimed at creating a prayerful mood, spiritual concern and help to lift up a person's mind and heart unto God....

"As a diocesan archpastor who had been in charge of the Leningrad See during the last year of the studies of the graduates, I prayer-

fully wish you God's help in your forthcoming service for the Church of Christ. I hope that we shall be getting witnesses of your parish service.... May the grace of the Holy Spirit, which 'healeth that which is infirm, and completeth that which is wanting', fortify you in your service and help you perform it with honour and dignity."

V. NIKITIN

Graduation Ceremony at the Odessa Theological Seminary

On June 4, 1987, a graduation ceremony took place at the Odessa Theological Seminary. It marked the end of an academic year which will be remembered by the faculty and students as a period of active preparations for the great jubilee of the Russian Orthodox Church—the Millennium of the Baptism of Russ.

It was also significant that the ceremony took place at a time when the whole of this country is being engaged in preparations for the approaching 70th anniversary of the Great October Socialist Revolution of 1917. Under the wise guidance of His Eminence Metropolitan Sergiy, who devotes much of his time and attention to the life and work of the seminary, the teaching staff have been tirelessly working to give the students a store of theological knowledge combined with elements of spiritual life so that they would become good Christians, worthy pastors of the Church of Christ, exemplary citizens and patriots of our great Motherland and champions of world peace, of saving the sacred gift of life from the nuclear menace.

On the previous day, June 3, the Feast of the Vladimir Icon of the Mother of God and the 16th anniversary of the enthronization of His Holiness Patriarch Pimen, the OTS Rector, Archpriest Aleksandr Kravchenko, conducted a thanksgiving moleben and delivered an exhortation in the Seminary Church of St. Andrew. In the afternoon, assistant rector Archimandrite Tikhon, conducted in the same church a panikhida for the departed teachers and pupils.

In the evening, Archpriest Aleksandr Kravchenko, teachers and pupils in holy orders conducted All-Night Vigil in the Dormition Church of the Odessa Monastery of the Dormition.

On the following day, Metropolitan Sergiy of Odessa and Kherson concelebrated with Archpriest Aleksandr Kravchenko, Archimandrite

Tikhon, and teachers and pupils in Holy Orders Divine Liturgy in the same church.

During the service, Metropolitan Sergiy ordained the graduates Deacon Nikolai Vilimets presbyter and Andrei Bolkot deacon.

In accordance with an established tradition, Metropolitan Sergiy conferred upon all the graduates in the rank of a priest the first ecclesiastical award—the epigonation.

After a thanksgiving moleben, Metropolitan Sergiy addressed those present in the church with an exhortation, saying among other things, that the graduates of the theological school were entering a new period of life, a period of their independent service for the Church of Christ, God's people, the Motherland and the cause of peace on Earth.

Following the singing of "Many Years", Metropolitan Sergiy congratulated the teachers and pupils on the completion of the academic year after which everyone came to kiss the holy cross proffered by His Eminence.

The ceremony to mark the end of the academic year was held at the main conference hall of the OTS and was opened by the rector, Archpriest Aleksandr Kravchenko. A review report on the results of the end-of-the-term and graduation exams and the past academic year was presented by the secretary of the seminary council, Hegumen Innokentiy.

The occasion was also marked by a telegram from His Holiness Patriarch Pimen to Metropolitan Sergiy which said: "I invoke God's blessing upon the graduates of the Odessa Seminary and their service for the Holy Church and the Motherland. May the Lord bless the labours of Your Eminence and the teaching staff of this vineyard of spirituality aimed at the training of theologically educated pastors devoted to their Motherland. Patriarch Pimen."

The telegram was read out by Archpriest



Metropolitan Sergiy of Odessa and Kherson, rector Archpriest Aleksandr Kravchenko, assistant rector Archimandrite Tikhon, and OTS graduates after an audience with Metropolitan Sergiy on June 5, 1987

Aleksandr Kravchenko who also read out telegrams on the occasion from permanent members of the Holy Synod, Metropolitans Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksey of Leningrad and Novgorod; Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna; Head of the Educational Committee, Archbishop Aleksandr of Dmitrov, from synodal departments and institutions, Moscow and Leningrad theological schools, former OTS rectors, and various other archpastors.

OTS graduates, Sergiy Kipriyanovich and Hierodeacon Tit, spoke to express their gratitude to Metropolitan Sergiy and the teaching staff for their labours for the education, upbringing and all-round preparation of the students for pastoral service.

Those present at the ceremony were addressed by Metropolitan Sergiy who made a heartfelt speech. The OTS Rector, Archpriest Aleksandr Kravchenko, spoke in response.

After that Metropolitan Sergiy presented diplomas to the graduates and Bibles published by the Moscow Patriarchate as a blessing for their forthcoming service. The best among the

students also received books as commemorative gifts and those graduating with honours received a special Moscow Patriarchate publication containing speeches, messages and addresses of His Holiness Patriarch Pimen (Vol. 2).

The ceremony was attended by V. V. Konovalev, Representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers in the Odessa Region.

On June 5, all the graduates attended an akathistos conducted by Metropolitan Sergiy in front of the Kasperova Icon of the Mother of God in the Dormition Cathedral.

During the day Metropolitan Sergiy received the OTS graduates and handed in to each of them letters of appointment from the Education Committee of the Holy Synod to various dioceses of the Russian Orthodox Church.

The past academic year has inscribed another fine page into the history of the Odessa Theological Seminary which is accomplishing its lofty and responsible mission of providing theological education, spiritual upbringing and moulding of future pastors of the Russian Church.

*Father GEORGIY GORODENTSEV,
OTS teacher*

Chernovtsy Diocese By the ukase of His Holiness Patriarch Pimen and the decision of the Holy Synod of December 30, 1986, Bishop Antony of Pereyaslav-Khmelnytsky, Vicar of the Kiev Diocese, was appointed Bishop of Chernovtsy and Bukovina.

On January 5, 1987, the day before Christmas Eve, at St. Nicholas's Cathedral Church in Chernovtsy, the clergy of the cathedral and of the city deanery welcomed their new archpastor. Following a brief moleben and getting acquainted with the cathedral, Bishop Antony came to the diocesan administration where he was greeted with bread and salt by Archpriest Nikolai Kantaryan, secretary of the diocesan administration; staff members presented flowers to the archpastor.

On January 7, Christmas, Vladyka Antony celebrated his first Divine Liturgy in St. Nicholas's Cathedral Church. During the Liturgy the archpastor read out the Christmas Message from His Holiness Patriarch Pimen.

On February 1, the 32nd Sunday after Pentecost, Bishop Antony celebrated Divine Liturgy in the Church of the Protecting Veil in the town of Khotin, where Archpriest Mikhail Knignitsky, Superintendent Dean of the Khotin-Novoselitsa Church District, is the rector. After the Liturgy, the archpastor thanked the rector and the church council for perfect order in their church.

On April 7, the Feast of the Annunciation of the Blessed Virgin, Bishop Antony, during Divine Liturgy in the cathedral church, presented patriarchal awards for Holy Easter to the clerics of the cathedral: the dean, Archpriest Nikolai Radul, was given the Order of St. Sergii of Radonezh, 3rd Class; Archpriest Adrian Akostakioi received an ornamented cross; Archpriest Nikolai Kantaryan, secretary of the diocesan administration and Archpriest Ioann Zaets were given palitsas, Father Georgiy Sobyata was raised to the rank of archpriest.

On April 13 and 14, Monday and Tuesday of the Holy Week, Bishop Antony, during the Liturgy of the Presanctified Gifts at the cathedral church, presented patriarchal and archpastoral awards for Holy Easter to the clerics of the diocese.

On May 9, Victory Day, Bishop Antony celebrated, at the cathedral church, Divine Liturgy and conducted a panikhida for the warriors who gave their lives for their Motherland during the Great Patriotic War. Following the Liturgy, the archpastor and clerics of the cathedral church laid a wreath at the monument to

the warriors who fell during the Great Patriotic War of 1941-1945.

Vladyka Antony preached during divine services in St. Nicholas's Cathedral Church and in the churches of the diocese.

Düsseldorf Diocese On February 22, 1987, the Meat-Fare Sunday, Bishop Longin of Düsseldorf celebrated Divine Liturgy in the Domestic Chapel of the Protecting Veil of the Most Holy Mother of God at the hierarchal residence in Düsseldorf, and during the Liturgy he ordained Deacon Eberhard Mammitzsch of the chapel, presbyter, with the name of Andreas, in honour of the Holy Apostle St. Andrew the First-Called.

At the Liturgy the archpastor was assisted by the superintendent dean, Archpriest Hermann Faltermeier, Archpriest Nikolaos Koshinsky (Constantinople Patriarchate) and Father Elias Abelel (Antiochene Patriarchate). The choir was directed by Mrs. M. Ton. The chapel proved to be too small for such a solemnity, for Orthodox Greeks, Serbians, Arabs, Germans and Russians, as well as numerous Father Andreas's friends came to pray for him on that memorable day. And when the Vladyka, after a long prayer, got Father Andreas up from his knees and intoned **Axios**, the worshippers responded **Axios** all together. In his exhortation to the newly ordained priest, Bishop Longin emphasized the hardness of pastoral service and the necessity to pray constantly. "Meekness and obedience were always your qualities, inspite of your keeping busy with the secular work, you constantly have been working for the good of the Church, for the good of our parishioners," the archpastor said, among other things. "You have not striven for priesthood but accepted obediently all that was commissioned to you. The Lord has chosen you now a pastor of God. May the Lord bless your labours in the future." After the Liturgy, the parishioners gave a reception and during it they cordially congratulated Father Andreas.

* * *

Exhibition in Waldbröl. The Düsseldorf Diocese participates actively in the functions sponsored by the Russian Orthodox Church within the framework of preparing for the celebrations in honour of the Millennium of the Baptism of Russ. With the blessing of Bishop Longin of Düsseldorf, the courses were opened at the diocesan centre, students of which are getting acquainted with the Orthodox doctrine and tra-



Bishop Longin of Düsseldorf celebrating Divine Liturgy in the Düsseldorf Church of the Protecting Veil

ditions, as well as with the Orthodox icon, having been given simultaneously the first lessons of icon-painting. The photo-exhibitions are organized frequently which inform about the modern life of the Russian Church.

One such exhibition was opened on March 30, 1987, in the military school of the town of Waldbröl. Bishop Longin read a paper at the opening ceremony which took place after Vespers in the local Evangelical church. He spoke about the history of the Orthodox Church, its contemporary life in the Soviet Union in conditions of socialist society enjoying freedoms granted by the Constitution; he also spoke about the life of the Orthodox parishes abroad, and about the preparations for the celebrations in honour of the Millennium of the Baptism of Russ.

Bishop Longin presented the exhibits to the visitors and answered their numerous questions. Vladyka Longin said: "Our mission is the mission of peace and friendship. The history knows the periods of close and fruitful contacts between our nations. I hope that the present exhibition will serve the cause of maintaining mutual contacts between our Churches and nations."

Yu. T.

Odessa Diocese On April 4, 1987, Saturday of the 5th week in Lent, Metropolitan Sergiy of Odessa and Kherson arrived in the Convent of the Nativity of the Blessed Virgin (of St. Michael) in the village of Aleksandrovka, Bolgrad District, Odessa Region. The archpastor was cordially greeted with bread and salt and flowers by the nuns of the cloister headed by Sister Evfrosinia, acting mother superior (after the demise of Hegumenia Alevtina Pisova; † February 16, 1987).

Metropolitan Sergiy revered at the convent's shrines, blessed the nuns and conducted a panikhida at the grave of the late Hegumenia Alevtina. He was assisted by the Odessa clerics: Archpriest Simeon Bozhok, Secretary of the Odessa Diocesan Administration; Father Georgiy Gorodentsev, teacher at the Odessa Theological Seminary; Archdeacon Boris, of the Odessa Monastery of the Dormition; Protodeacon Nikolai Pritula, staff member of the diocesan administration, and the clerics of the cloister.

In the evening, the eve of the 5th Sunday in Lent, Vladyka Sergiy officiated at All-Night Vigil, and later he addressed the worshippers with an exhortation.

On Sunday, April 5, Metropolitan Sergiy celebrated Divine Liturgy in the cloister.

At the Lesser Entrance he raised Sister Evfrosinia who, with the blessing of His Holiness Patriarch Pimen, was appointed the mother superior of the cloister, to the rank of hegumenia and bestowed an ornamented cross upon her. He also raised Hegumen Nikon of the convent to the rank of archimandrite, and bestowed a double orarion upon Hierodeacon Sergiy of the convent.

During the Liturgy, Metropolitan Sergiy ordained 4-year-pupils of the Odessa Theological Seminary, Deacon Aleksiy Novikov—presbyter, and Ioann Borsuk—deacon.

After the Liturgy, Vladyka Sergiy presented a crozier of hegumenia to Mother Evfrosinia, congratulated her on her new obedience and wished her God's help in her labours as the mother superior, to fulfil her obedience with glory and continue good traditions of the holy cloister. Metropolitan Sergiy said: "I know that the sisters accepted with love your appointment and raising to the rank of hegumenia. It is also important because in the hearts of the sisters of this holy cloister is love for you, attention and wish to live and work under your mother superior's guidance... I would like that under your guidance all be well, that peace and quietness reign here, that a pious prayer come from your mouth and reach the Throne of God, That the Most Holy Mother of God our mutual Mother Superior, be the Guide, Help, Protecting Veil and Defence for all of you."



Metropolitan Sergiy of Odessa and Kherson, Hegumenia Evfrosinia, clerics and nuns of the Cloister of the Nativity of the Blessed Virgin after a divine service; April 5, 1987

During a festal repast, after the Liturgy, Metropolitan Sergiy informed the nuns about appointment of Sister Zinovia, of the cloister, assistant mother superior.

That same day, Vladyka Sergiy officiated at Vespers with the Akathistos for Christ's Passion in the Transfiguration Cathedral in Bolgrad. Before the Vespers, the archpastor was welcomed with bread and salt by the dean of the cathedral, Archpriest Nikolai Tikhonov, clerics and numerous believers. At Vespers, Metropolitan Sergiy conveyed to the clerics of the Bolgrad Deanery ecclesiastical awards granted by His Holiness Patriarch Pimen and delivered an exhortation.

Patriarchal Parishes in the USA

On March 16, 1986, the Forgiveness Sunday, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA, celebrated Divine Liturgy and, in the evening, officiated at the Office of Forgiveness in St. Nicholas's Cathedral in New York. The evening service was attended by all the clergy of the Patriarchal Parishes from the New York and New Jersey states, as well as by numerous believers.

On March 18, Bishop Kliment visited the National Council of the Churches of Christ in the USA, where he was received by the Rev. Dr. Dwain Epps and had a talk with him.

On April 12, Bishop Kliment participated in

the ecumenical service of worship on the occasion of the 50th anniversary of the Marymount Manhattan College of the Roman Catholic Church, which took place in St. Patrick's Cathedral in New York. Representatives of all Catholic parishes in New York participated in the solemn service, conducted by His Eminence John Cardinal O'Connor, Archbishop of New York.

On April 13, the 4th Sunday in Lent, Vladyka Kliment celebrated Divine Liturgy and, in the evening, officiated at Passions in the Church of the Holy Apostles Sts. Peter and Paul in Passaic, New York.

From April 14 to 24, Bishop Kliment, as member of the delegation of the representatives of the Churches in the Soviet Union, participated in a seminar and a tour of the USA, sponsored by the National Council of the Churches of Christ in the USA.

On April 22, the delegation of the Churches from the Soviet Union visited the Church of the Three Holy Hierarchs in Garfield, New Jersey. On the occasion of the visit of the distinguished guests a moleben was conducted. Metropolitan Filaret of Minsk and Byelorussia greeted the clergy and parishioners of the Patriarchal Parishes who gathered in the church. He conveyed to them the blessing of His Holiness Patriarch Pimen, presented Bishop Kliment with the Order of St. Sergiy of Radonezh, 2nd Class, a patriarchal award, and bestowed a pectoral

cross upon the rector of the church, Father Aleksandr Golubov. A reception in honour of the guests was given in the cultural centre of the parish. Before the reception a ceremony took place of renaming the square near the church in honour of Prince St. Vladimir, Equal to the Apostles. The mayor of Garfield, Thomas Dooch, was present at the ceremony.

On April 27, 1986, the Feast of the Entry of the Lord into Jerusalem, Bishop Kliment of Serpukhov, celebrated Divine Liturgy in the St. Michael the Archangel Church in Philadelphia. Before the Liturgy, the churchwarden John Carnik greeted the archpastor with bread and salt, representatives of the women's club presented the archpastor with flowers. Archpriest Vincent Saverino, the rector of the church, delivered an address of greeting.

After the Liturgy, Bishop Kliment preached a sermon, congratulated the parishioners on the beginning of Holy Week and forthcoming Holy Easter and conveyed them the blessing of His Holiness Patriarch Pimen. He also presented patriarchal certificates of merit to the choir of the church and to Helena Carnik, an active labourer in the parish. The women's club of the parish gave a luncheon after the service.

On Holy Week Bishop Kliment conducted divine services in St. Nicholas's Cathedral Church in New York.

On April 29, Bishop Kliment attended the reception given by the National Council of the Churches of Christ in the USA in honour of Dr. Philip Potter, former General Secretary of the World Council of Churches.

On May 3, Holy Saturday, following Divine Liturgy at St. Nicholas's Cathedral Church, Bishop Kliment, accompanied by Deacon Sergiy Kovalevsky, visited the churches of New Jersey, in each of them having venerated before the Holy Epitaphion and congratulated clergy and parishioners on the forthcoming Holy Easter.

On May 4, the Radiant Resurrection of Christ, Vladyka Kliment officiated at Paschal Matins and celebrated Divine Liturgy at St. Nicholas's Cathedral Church in New York.

On May 5 and 6, Bishop Kliment participated in the work of the Commission on Inter-Church Relations of the National Council of the Churches of Christ in the USA.

From May 7 to 9, in Baltimore, Maryland, a seminar was held on the theme "Tradition and the Life of the Church". Clerics of the patriarchal parishes and those preparing to take priesthood participated in it. Six papers were presented, and later they were discussed. The theme "The Millennium of the Mother Church and Our Life" attracted a special interest of the gathering. Every day began and ended with a divine

service, and on Friday, May 9, Bishop Kliment, assisted by all the clerics of patriarchal parishes, celebrated Divine Liturgy in the Church of the Holy Trinity. At the end of the Liturgy Bishop Kliment presented patriarchal awards for Holy Easter to the clerics, and thanked the rector of the church, Archpriest Mark Odell, the church council of the parish and the women's club for the preparation of the seminar and presented the women's club with a patriarchal certificate of merit.

On May 9, Bishop Kliment visited Archbishop William Borders of Baltimore (Roman Catholic Church). During their talk, which proceeded in cordial and friendly atmosphere, they discussed the question of participation of the Churches in peacemaking activities.

On May 11, the 2nd Sunday after Easter, Vladyka Kliment celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Singac, New Jersey. On that day there was held a congress of the young members of the Federation of Russian Orthodox Church Clubs whose participants attended the Liturgy. In his address at the end of the Liturgy, Bishop Kliment emphasized the importance of preserving national traditions and customs by the youth in America. The archpastor stressed the special significance for the present generation of youth to be devoted to the faith of their forefathers because the future of Orthodoxy in America depended on that. He said further: "Your faith here is a branch of the thousand-year-old tree of the Russian Church and as a branch is fed from the root of the tree, so you must constantly replenish your spiritual strength from the Mother—Russian Church—and give her your love for that. The forthcoming celebrations in honour of the Millennium of the Baptism of Russ must have response in the hearts of all Russians, the young people especially, they must feel in actual fact the living connection with Orthodoxy." In conclusion Bishop Kliment expressed his gratitude to the leadership of the Federation of the Russian Orthodox Clubs for sponsoring that meeting and to the rector of the church, Archpriest George Burdykoff, the church council of the parish and the women's club for preparing it. He conveyed to the gathering the blessing from His Holiness Patriarch Pimen and presented patriarchal awards to the members of the parish: the Order of St. Sergiy of Radonezh, 3rd Class, to the financial secretary of the parish, Leonard Shark and to the treasurer, Michael Gozik. The choir of the church received a patriarchal certificate of merit. Following the Liturgy, a common repast was given at the cultural centre of the parish.

On May 13, Bishop Kliment met Bishop-President of the Episcopal Church, Edmond Lee

Browning, and discussed some problems of inter-Church relations with him.

That same day, Bishop Kliment received the director of the NCCC international department, Dr. Dwain Epps, and had a talk with him.

On May 14, Bishop Kliment participated in the meeting of Dr. Arie Brouwer, General Secretary of the National Council of the Churches of Christ in the USA, with the heads and representatives of the NCCC member-Churches; during the meeting they discussed the question of the Churches' participation in the NCCC activities.

On May 15, Bishop Kliment received the director of the ecumenical department of the Lutheran Church in the USA, Dr. William Rusch, and had a talk with him. Archpriest John Kasatkin of the Patriarchal Parishes in the USA, participated in their meeting.

On May 16, Bishop Kliment attended the ecumenical service of worship and a reception given by the Armenian Archbishopric in New York on the occasion of their national feast in America.

On May 18, the 3rd Sunday after Easter, Vladyka Kliment celebrated Divine Liturgy in the Church of Sts. Peter and Paul the Holy Apostles in Scranton, Pennsylvania.

On May 22, the Feast of the Translation of the Relics of St. Nicholas, and on May 25, the 4th Sunday after Easter, Bishop Kliment conducted divine services in St. Nicholas's Cathedral Church in New York.

On August 19, the Transfiguration of the Lord, Bishop Kliment celebrated Divine Liturgy in the same cathedral.

On August 21, Bishop Kliment attended the reception given on the occasion of the end of the proceedings of the 8th Pan-American Congress of the Autocephalous Orthodox Church in America in Washington. The solemnities in honour of the 25th anniversary of service in Holy Orders of the Primate of the Church, His Beatitude Metropolitan Theodosius of All America and Canada, Archbishop of Washington, were timed to that day. It was announced about the establishment of the foundation named after Metropolitan Theodosius for financing the students of the St. Vladimir Theological Seminary. By the decision of the Council of the St. Vladimir's Seminary, the Degree of Doctor of Divinity was conferred upon Metropolitan Theodosius.

From August 25 to 30, Bishop Kliment was the guest of the regular, 13th, convention of the Lutheran Church in America, whose participants supported the decision on uniting by January 1, 1988, three Lutheran Churches (Lutheran Church in America, American Lutheran Church and Association of the Evangelical

Lutheran Church) in one Evangelical Lutheran Church in America. Bishop Kliment greeted the participants in the meeting on behalf of His Holiness Patriarch Pimen.

On August 30 and 31, Bishop Kliment participated in the work of the regular, 60th, convention of the Federation of the Russian Orthodox Clubs. In his presentation he spoke about the Russian Orthodox Church's preparations for the celebrations in honour of the Millennium of the Baptism of Russ and conveyed to the gathering the blessing from His Holiness Patriarch Pimen.

On August 31, the 10th Sunday after Pentecost, Bishop Kliment and Bishop Boris of Chicago (Autocephalous Orthodox Church in America) assisted His Beatitude Metropolitan Theodosius during Divine Liturgy which was attended by the participants in the convention.

On September 3, the session of the commission of the Patriarchal Parishes in the USA on preparing and holding the celebrations in honour of the Millennium of the Baptism of Russ was held. They discussed the process of preparations for the jubilee and worked out the further programme of actions.

On September 4, Bishop Kliment visited the town of Wilkes-Barre, Pennsylvania, where he met the members of St. Nicholas's Parish and talked with them.

From September 6 to 8 Vladyka Kliment stayed in Chicago, where on September 7, the 11th Sunday after Pentecost, he celebrated Divine Liturgy in the Church of the Resurrection of Christ, assisted by Archpriest Vladimir Kondratenko. Following the Liturgy, the archpastor had a meeting with the parishioners and informed them about the life of the Russian Orthodox Church and the preparations by the Moscow Patriarchate for the Millennium of the Baptism of Russ.

On September 12, Bishop Kliment attended a luncheon given by Archbishop Tork Manugyan of New York (Armenian Apostolic Church) on the occasion of the visit to New York by the Armenian Patriarch in Turkey, Shnork Kalustyan.

The Resurrection Parish in Rabat (Morocco)

On January 31, 1987, the Rector of the Resurrection Church in Rabat, Hegumen Guriy, and the churchwarden Mr. Jacques Guillaume, participated in the regular session of the Ecumenical Council of Christian Churches in Morocco, where a question was discussed of providing the Christians of different confessions with the books of Holy Scripture in their national languages. Following the session, Hegumen Guriy



THE HOLY MARTYRS PISTIS, ELPIS AND AGAPE AND THEIR MOTHER ST. SOPHIA

19th century icon

The holy martyrs Pistis, Elpis and Agape were born in Italy. Their mother, Sophia, instilled in her daughters love of the Lord. Emperor Adrian (117-138) called upon them to offer a sacrifice to the goddess Artemis, but the young girls (Pistis was 12, Elpis — 10 and Agape — 9) refused and their fidelity to Christ: they suffered cruel torture and were beheaded. Their mother, St. Sophia, committed her soul to the Lord on the grave of her daughters. The bones of the holy martyrs have been reposing at the Escaut Church in Alsace since the year 777. Their feast day is September 17-30. The year of 1987 will mark the 1850th anniversary of the saints' martyrdom.

THE 5TH PEACE CONFERENCE OF CHRISTIANS OF THE USSR AND JAPAN
May 21-24, 1987, Minsk



The participants in the conference are greeted by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate

The delegates and guests of the conference at the entrance to the Minsk Diocesan Administration

Archbishop Vladimir of Krasnodar and Kuban (now of Pskov and Porkhov), head of the church delegation of the USSR, presents the members of the Japanese delegation to the parishioners of the Minsk Cathedral Church of the Holy Spirit



SESSION OF THE BOARD OF THE WORLD CONFERENCE ON RELIGION AND PEACE
(WCRP)

May 31-June 3, 1987, Moscow



WCRP President,
Metropolitan Filaret
of Kiev and Galich,
Patriarchal Exarch
to the Ukraine,
delivering
an opening speech



Participants
in the session
of the WCRP Board
at the entrance
to the Cathedral
of the Dormition
in the Moscow Kremlin

AUGUST 27 SEPTEMBER 9 — THE NAME-DAY OF HIS HOLINESS PATRIARCH PIMEN OF
MOSCOW AND ALL RUSSIA



His Holiness Patriarch Pimen during divine service
at the Patriarchal Cathedral of the Epiphany

HIS HOLINESS PATRIARCH PIMEN VISITS THE WORKSHOPS OF THE MOSCOW PATRIARCHATE IN SOFRINO NEAR MOSCOW on April 29, 1987



His Holiness Patriarch Pimen at an exhibition of religious articles produced by the workshops

His Holiness Patriarch Pimen at the entrance to the workshops. On the left: Archbishop Mefodiy of Voronezh and Lipetsk, Head of the Economic Management of the Moscow Patriarchate, and Archimandrite Aleksiy, Father Superior of the Trinity-St. Sergiy Lavra; on the right— E. A. Parkhaev, director of the workshops

**HIS EMINENCE ARCHBISHOP DAMIANOS OF SINAI, PHARAN AND RAITHA,
PRIMATE OF THE AUTONOMOUS ORTHODOX CHURCH OF SINAI—
A GUEST OF THE RUSSIAN ORTHODOX CHURCH**

(June 9-22, 1987)



**His Eminence
Archbishop Damianos
of Sinai paid
an official visit
to His Holiness
Patriarch Pimen
on June 11**



**Archbishop Damianos
making an entry
in the Distinguished
Visitors' Book during
his visit
to the Publishing
Department of
the Moscow
Patriarchate**

THE ORTHODOX MONASTERY OF NEA MONI IN THE COAST OF KHIOS (GREECE)—
A REPOSITORY OF 11-TH-CENTURY BYZANTINE ART



Panorama of the Monastery



Descent into Hell

Mosaics in the catholicon of the monastery



THE MYRRHOPHORES AT THE FOOT OF THE CROSS

Detail of the 11th-century mosaic in the cathedral of the Nea Moni monastery

"The mosaics of Khosios Lukas, Sophia of Kiev, Nea Moni and Daphne can boldly be regarded as the most mature works of Byzantine monumental painting. They are based on the iconographic system which acquired truly classical perfection here. They signify the pinnacle in the development not only of the art of that time but also of Byzantine artistic culture as a whole" (V. N. Lazarev)

visited the Rector of the Annunciation Church in Casablanca, Archimandrite Savas Karras (Alexandrian Patriarchate).

On February 16, after Divine Liturgy and the moleben "On Calling the Holy Spirit at the Beginning of Every Good Deed" the restoration works of the exterior of the Resurrection Church began. The works were timed to the 60th anniversary of the Resurrection Parish in Rabat which was to be celebrated this year and to the forthcoming all-Church celebrations in honour of the Millennium of the Baptism of Russ.

On February 21, the Meat-Fare Saturday, Hegumen Guriy and a group of parishioners, following Divine Liturgy, visited the Christian cemetery where at the Orthodox chapel a panikhida was held for the founders of the parish buried there, and later brief Lities for the dead were conducted at the graves of their compatriots and the Orthodox of other nationalities.

On March 1, the Cheese-Fare Sunday, Hegumen Guriy celebrated Divine Liturgy and officiated at the Office of Forgiveness in the Resurrection Church. A repast was given for the parishioners at the church's house where its participants were offered traditional pancakes.

On March 3, Hegumen Guriy participated in the ceremony of congratulation of King of Morocco Hasan II on the occasion of national feast, the Throne Day. That same day Hegumen Guriy attended the festal reception given by Dr. Azzeddine Laraki, Prime Minister of Morocco.

March 8, the 1st Sunday in Lent, was the day of enthronization of His Beatitude Patriarch Parthenios III of Alexandria. The Resurrection Parish is located in the territory of spiritual guidance of the Patriarchs of Alexandria. During all divine services they honour the name of the new Alexandrian Patriarch, Parthenios III, together with the name of Patriarch Pimen of Moscow and All Russia. Following the moleben for the Triumph of Orthodoxy, "Many Years" was sung at the Resurrection Church in honour of His Beatitude Parthenios III, Pope and Patriarch of Alexandria and All Africa.

On March 29, following Divine Liturgy, the annual meeting of the parish was held at the church's house.

On April 7, the Feast of the Annunciation of the Blessed Virgin, Hegumen Guriy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Resurrection Church. Hymns during the Liturgy were sung by a group of parishioners.

On April 12, Palm Sunday, the Feast of the Entry of the Lord into Jerusalem, Hegumen Guriy celebrated Divine Liturgy in the Resurrection Church in the presence of a great number

of worshippers. On the eve, he officiated at All-Night Vigil there with the blessing of worshippers and giving them palm branches.

On April 16, Maundy Thursday, Hegumen Guriy, at the invitation of Archbishop Hubert Michon of Rabat (Roman Catholic Church) participated in the traditional dinner in honour of the Last Supper.

On April 18, Paschal Eve, Hegumen Guriy attended the Paschal divine service which was conducted late in the night at the Roman Catholic Cathedral Church in Rabat by Archbishop Hubert Michon and Monsignore Bernard Jacqueline, the Apostolic pro-nuncio in Morocco, assisted by the clergy of the cathedral church.

On April 19, the Radiant Resurrection of Christ, Holy Easter, at midnight, Hegumen Guriy led festal procession round the Resurrection Church, officiated at Paschal Matins and celebrated Divine Liturgy. The choir directed by Gabrielle Boda sang during the Liturgy. The service was attended not only by the parishioners but by numerous Roman Catholic guests.

In the evening of that same day, a traditional Paschal reception was given in the church's garden. It was attended by Monsignore Bernard Jacqueline, Apostolic pro-nuncio in Morocco, Archbishop Hubert Michon, Father Pierre Tayez, dean of the cathedral church, pastors of the Evangelical communities in Rabat and Casablanca, the Rev. Ray Teevissen and Ulrich Reitzel, and the director of the Soviet cultural centre in Rabat, P. M. Pak and his wife, the Ambassador of Greece to Morocco, Mr. Constas, the Consul of Lebanon Mr. Victor Zmeter and staff members of the embassies of Greece, Spain, Italy and Austria.

On April 26, the 2nd Sunday after Easter, Hegumen Guriy celebrated Divine Liturgy in the Resurrection Church. After the Liturgy he informed the parishioners about the end of his obedience in Rabat and the forthcoming departure for his Motherland. On behalf of the parishioners, the churchwarden of the parish, Jacques Guillaune said an address of thanksgiving.

On April 27, Hegumen Guriy paid a farewell visit to Archbishop Hubert Michon and the Ambassador of the USSR to Morocco, M. S. Fazylov.

On April 28, Tuesday of the 2nd week after Easter, Radonitsa (day of special commemoration of the dead), Hegumen Guriy and a group of parishioners visited the Christian cemetery in Rabat. Hegumen Guriy held a panikhida in the Orthodox chapel of the cemetery, and later the Paschal troparion "Christ Is Risen" was sung at all Russian graves.

On April 29, Hegumen Guriy left for home.

SERMONS

On the Nativity of the Blessed Virgin

In the Name of the Father, and of the Son, and of the Holy Spirit.

"Thy nativity, O Theotokos, has brought joy to all the inhabited earth: for from Thee has shown forth the Sun of Righteousness, Christ our God. He has loosen us from the curse and given the blessing; He has made death of no effect, and bestowed on us Eternal Life." Thus we sing, dear brethren, on the feast of the Nativity of the Blessed Virgin; the festal troparion contains, if we may put it so, a short exposition of the entire history of humanity—from the creation of the world, from the beginning of the universe to the last days of the world, to the Second Coming and to the enthronement of the Lord Jesus Christ, when God will be all in all.

Man was created by the Lord so that he might constantly cognise his Creator and the entire truth of life, the truth of the universe, so that he might seek to attain absolute truth in God, enjoy bliss in communion with God and have Everlasting Life. But our first parents, and with them the whole of humanity, travelled another path. Let us recall that it is written in the 2nd chapter of the Book of Genesis that the Lord told Adam and Eve in Paradise not to partake of the tree of knowledge of good and evil, for cognition of good and evil must be not outside God, but through perfection of one's knowledge in God Himself. God warned them that if they partook of the fruit of the tree of the knowledge of good and evil they would die. But people were tempted by evil in the image of the serpent, which, as is written in the Book of Genesis, came before our first parents, promising them that they would not die, but would be like gods. And mankind chose this path, the path of what seemed to be its own knowledge of evil in order to

become like gods. The ancient Adam himself wanted to become God, but he failed to do so. Instead, sin and evil entered the world, and with sin and evil—damnation: division among people, fratricide, enmity and the inevitable physical death. But the death of a person, of a spiritual being, lies not only in the decay of the matter of the physical body, but in the death of the soul, in its being plunged into the darkness of an alienation from God freely chosen by people.

Mankind, which has departed from God and has chosen its own path independent of God and without Him, has found itself under the yoke of darkness, under the damnation of death and sin. You will recall that the prophet Isaiah has a prophecy concerning the coming of the Lord Jesus Christ: *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up* (Mt. 4. 16). For all its enormous success in science and technology, for all its great achievements, humanity has in effect entered a cul de sac, and is frantically searching for a way out. Today we are all concerned for the future of the world; the whole of mankind—in the East and the West, in the North and the South, in the entire universe—is searching for a solution. And the only solution is the path which has been outlined by God for man and for the whole of humanity; it is the path of a return to the truth which shone forth to man at the time of his creation and for which he was destined, the path of repudiation of darkness and of turning to light. Precisely this became possible, dear brothers and sisters, with the coming to Earth of the Lord Jesus Christ. The troparion of today's feast says that from the Most Holy Virgin Mary shone forth the Sun of Righteousness—Christ Our God, Who has loosen us from the curse, Who established new rela-

Delivered in the Church of the Resurrection (Voskresenie Sloveshcheye) in Nezhdanova Street in Moscow following Liturgy on September 21, 1986.

tions between God and man, and among people. Evil and enmity were replaced by blessing based on glorification of God and the grace of God toward people, based on a loving attitude of people toward one another, on the love of man for man.

The Lord has made death of no effect and granted us Heavenly life. All of us, all of humanity are subject to material decay after our earthly death; however, as is said in the marvellous Pentecostal prayers, we beseech the sending down of the Holy Spirit from Heaven: "Because there is no death, O Lord, for Thy servants, when we depart from the body and come unto Thee, our God, but a change from things very sorrowful unto things most benignant and most sweet, and unto repose and gladness" (prayer 3).

There are, brothers and sisters, different views on what death is. According to one viewpoint, man lives, dies, decays and ceases to exist, nothing remaining of him but dust; another claims that death is the result of the Fall, which brought evil into the world. Christian teaching tells us that our death is the departure from earthly life to Eternal Life. This eternal life was granted to us by the Lord Jesus Christ: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through his might be saved* (Jn. 3. 16-17).

And so, dear brothers and sisters, with the coming of Christ the great restoration of humanity from the abyss of the Fall and of evil took place, and the path was indicated to the Sun of Righteousness, the path of life not in damnation, but in love and blessedness, the

path of passage from this transitory, earthly life to life in Heaven, the path to blissful communion with the Source of truth, love and life, the path to God. All this was announced unto us in the event of the Nativity of the Most Holy Virgin Mary. She became the vessel of the Incomprisable "whence God took flesh, when He became a Child." She Who gave birth to the Lord Jesus Christ in the flesh was the vessel of the Godhead and the temple of the Holy Spirit. Her Nativity was the announcement to humanity of a new era in history, of providential care for the salvation of people. This is what the words of the prophet Isaiah to the effect that light will shine forth to people sitting in the darkness of death mean. The reason this feast is so joyous, dear brothers and sisters, is that it is based on this joy and hope. "Thy Nativity, O Theotokos, has brought joy to all the universe." This joy is an inalienable organic part of our Christian life, a life which we are leading along the path of the Sun of Righteousness. The Apostle says the following about this joy: *Finally, my brethren, rejoice in the Lord. Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things... and the God of peace shall be with you* (Phil. 3. 1, 4. 4-5, 7-9). Amen.

PITIRIM,
Metropolitan of Volokolamsk and Yuriev

The Holy Martyrs Pistis, Elpis and Agape and Their Mother Sophia

In the Name of the Father, and of the Son, and of the Holy Spirit

Dear brothers and sisters, today we are conducting a service in memory of the holy martyrs Pistis, Elpis and Agape and their mother Sophia. The story of their witness of the Lord and their martyrdom is commonplace for the first centuries of Christianity. It took place in the year 137 in Rome, under Emperor Adrian (117-138), and there is nothing in this event to set apart the holy martyrs from other holy people of this type who gave witness of the Lord and who suffered for Christ and gave their lives for Him. But this feast is particularly beloved amongst our Orthodox people, for our faithful love these names—Pistis, Elpis, Agape and Sophia (in Russian—*Vera*, *Nadezhda*, *Lyubov*.—*Ed.*)—very much, and many women have gathered in our church today who bear these names.

When we read the akathistos for the holy martyrs Pistis, Elpis and Agape, we often gave praise unto them, calling them namesakes of the three theological virtues: faith, hope and charity.

Three theological virtues. Our ear is accustomed to perceiving the words “theologian” and “theology” as something particularly scholarly, as something especially devoted to the profound study of God. And we get the impression that by calling these virtues theological, the Church wishes to say that they above all should be peculiar to theologians. This is a delusive and mendacious impression, for the word “theologian” by its origin did not mean what it does today, i. e., a professional scholar who studies theological disciplines—church history, Dogmatic Theology, Moral Theology, Philosophical Theology, Exegetics, liturgics and other special sciences which priests, church workers and theologians need. There was nothing of the kind in the Early Church. Initially the words “theology” and “theologian” meant what they should have meant. In terms of its origin the Greek word “logos” designated, aside from the generally accepted meaning “word”, the notion

of philosophizing and contemplation (about God). In antiquity, too, in the Early Church this word had precisely this meaning. Each Christian, each believer was a theologian. Each person was called upon to theologize, for each believer was supposed to have a conception of God, to cognize God, to seek contact with God. And any person who believes in God and seeks to cognize Him will indeed cognize Him. It is also true that anyone who strives to understand God and seeks to communicate with God is a theologian. And the virtues—faith, hope and charity—are called theological not only because professional scholars, doctors of theology, need them, but because they are precisely those virtues, those qualities of each believer, of each Christian which will enable him to communicate with God. Only through faith, only through hope, only through charity can one cognize God (so far as humans can cognize Him), sense God and receive divine grace. Consequently, the theological virtues are the path leading to an understanding of God.

Moreover, I must emphasize that these are not specifically Christian virtues, because it has been said that they are theological rather than Christian virtues. This means that every person who has faith in the intelligent structuring of the world, hope in life and sacrificial love of people, can, even if he is not a Christian, have, to a certain extent, contact with God; he can to some degree cognize God. *Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen* (Rom. 1. 19-20). Thus, the only path, the only means of cognizing God and communicating with God is faith, hope and charity. There is no other path, no other roads exist. *Even when the Gentiles, which have not the law, do by nature the things contained in the law... [they] shew the work of the law*

written in their hearts, their conscience also bearing witness... (Rom. 2. 4-15).

Man's intellect, man's thought and all of human science can be elevated to the cognition of God, but people are incapable of cognizing God fully because man's intellectual possibilities are limited. Man lives in the conditions of material life, in three dimensions; he is confined to the framework of his sensual and corporal existence, while *God is a Spirit*. God is the absolute spiritual Being, and we are incapable of cognizing Him, of understanding His mystery, of coming into contact with Him via our mental capacities that are limited and adapted to material existence. Therefore, there remains only one road to God—the road of the human soul through faith, through hope and through charity.

St. Paul tells us, brothers and sisters, about this in the 13th chapter of his Epistle to the Corinthians, which is not fortuitously called a "hymn of love". He says: "*Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or as a tinkling cymbal* (1 Cor. 13. 1). This means the following: no matter how gifted and multifariously developed I may be, no matter to what extent I may have attained the summit of human and divine wisdom, if I do not have love, I am empty.

And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so I could remove mountains, and have not charity, I am nothing (1 Cor. 13. 2). In other words, if I have achieved perfection, if together with me the whole of mankind has learned to govern nature and all the universe in such a way that it is even capable of changing the order of things, and if I have become the master of all of creation, but do not have love, then I am poor, and my might is for naught, my power is for naught, my technology is for naught, my achievements are for naught.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing (1 Cor. 13. 3). This is the truth, dear brothers and sisters. After all, we ourselves see

through our own experience that any achievements of the human genius, any achievements of science, if they are done not in the name of love of man, if they are not inspired by love of people, all they ultimately do is harm. For even the most fearsome scum, who killed and deprived millions of people of freedom throughout history to the present time (especially in the last world war), might have possessed a perfect knowledge of sophisticated technology, but they used all this for evil, for the annihilation of people.

The Apostle goes on to describe what charity is: *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away* (1 Cor. 13. 4-8). Indeed, dear brothers and sisters, if a person has love it renders him spiritually fine and capable of making any sacrifice for the sake of this love. Love makes a person trusting, hopeful and merciful if it is genuine love, for genuine sacrificial love, as we have heard in the akathistos, is even stronger than death. People who kill others can deprive a person of life, but even they are incapable of taking possession of his love; they have not the power to put an end to his love, which applies even to the torturers themselves, for love does the impossible, love works miracles.

The Apostle also speaks of the importance of love: *For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known* (1 Cor. 13. 9-12). Dear brothers and sisters, the Apostle is explaining to us here why precisely faith, hope and charity,

especially charity, are so important for us. He says that now all of us on Earth are like children who reason like children, believe like children and understand like children, who are incapable of cognizing the mysteries of the universe, the ultimate purpose of life, and all that exists in God and from God. We are like children, and the time will come when we will all become adults and will act and understand like adults. He says that today we see and cognize the mysteries of the universe, the mysteries of God as if in a foggy mirror. Contours and outlines are erased; there is something; something shows itself, but precisely what, is not clear. But when we come to know God, when we are in unity with God in Eternal Life, in bliss, in Heaven, we will see him face to face, we will understand everything like adults.

In this period of our earthly human

history we direly need faith, hope and charity. They do not provide a perfect understanding of God and the world, as a perfect understanding will only be there, in Heaven, but only these virtues, only these qualities will lead us to God.

Even when everything is abolished, the Apostle concludes, only these three virtues—faith, hope and charity—will be left, *but the greatest of these is charity.*

Dear brothers and sisters, this is what you and I have to know when we celebrate the feast of the holy martyrs Pistis, Elpis, Agape and their mother Sophia. We must know that we can cognize God and have Christian love only through faith, hope and charity, but the greatest of these virtues is charity, for *God Himself is love* (1 Jn. 4. 8).

Protopresbyter
VITALIY BOROVOI

On the 12th Sunday after Pentecost (Mt. 19. 16-26)

In the Name of the Father, and of the Son, and of the Holy Spirit

Today we have heard in the Holy Gospel and seen that the Lord wants to focus our attention on the question of wealth and on whether a rich man can be saved.

Wishing to be saved, a very rich youth turned to the Lord with these words: *Good master, what good thing shall I do, that I may have eternal life? Keep the commandments*, said the Lord. Which? The Lord repeated the commandments given to Moses and His great commandment: *Thou shalt love thy neighbour as thyself.*

Not doubting in the least, the youth said: *All these things have I kept from my youth up: what lack I yet? If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.* The youth went away sorrowful. He was very rich. The Saviour added: *Verily I say unto you,... It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Who then can be saved?*, the disciples asked the Lord. The Lord

replied: *With men this is impossible; but with God all things are possible.*

We can ask ourselves what is the wealth against which the Lord is cautioning people when He says: *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.* In those times, when rich people were used to possessing everything, they sought, in their desire to save themselves, all manner of explanation for the words of the Saviour. They attempted to prove that "camel" should be taken to mean a string, or they wanted to liken the eye of a needle to a slit. The overlords of the world were not very keen on parting with their wealth in order to be saved.

But what does the Lord say should be done with wealth? Destroy it? Drop it into the sea? No. It should be given to the poor. Then the poor will become rich. Herein lies the lesson that the Saviour is giving us. It is not well-being per se, but the uneven distribution of wealth and boons that hampers salvation. Is this perhaps my own

opinion? No. I think everyone remembers what is written in the Book of the Acts of the Apostles (Acts 4. 32—5. 11). St. Peter and the other Apostles have formed a Christian community. Each member was supposed to hand over everything he owned to the community. One married couple brought only half of their possessions, concealing the other half, and were punished by death.

Thus, it is not earthly well-being that can impede salvation, but well-being which is based on the unhappiness and misfortune of another. The Church, after all, prays "for abundance of fruits on the earth" and for everything that life gives. At festal services we solemnly bless bread, wine and oil. If all live well, this will help them save themselves. They will not have to be inordinately concerned with their daily bread. They will have more time left for going to church, praying and reflecting on salvation. But if untruth reigns, and some have much of everything while others have little, the Lord says: give away thy wealth. If you have much of everything and you engage in charity out of excess wealth, thinking that you will thus save yourself—everything in the West is based on this principle, I saw it for myself—you will not save yourself in this fashion. The Lord says to such people: *Go and sell that thou hast, and give to the poor.* This is the first lesson.

We see the second lesson in reading the Gospel with its wealth of meaning and its boundless wisdom. Why does the youth call the Lord good? *Why callest thou me good? there is none good but one, that is, God.* The Lord is testing the young man's faith. Had he viewed the divine being in the Saviour he would have left everything and followed Him, but he did not see God: this was sycophancy. Charity from a rich man can also be regarded as sycophancy before God. Even if the money went for the construction of a church, but was given from a surplus, this does not lead to salvation—sacrifice must always be involved.

And there is a third lesson for us. To be saved we do not have to do anything special, only fulfil the commandments of God. We must not worship idols but only the One God, to respect

one's parents, not to commit adultery, lie, slander, calumny, and so on. This is sufficient for salvation. We know, however, that a person who would like to fulfil the commandment of Christ in toto must deny himself, give away everything and follow the Saviour. The innocent interest of people does not deprive them of salvation. Concern for family and for gaining the requisite abundance does not hamper salvation. But if we want to be those who intercede before God for the human race, we must forget our interest.

If we number among Orthodox Christians, all the more so, clergymen, let each one not demand the impossible, special labours of one another. This is the province of perfection. Only one requirement is mandatory for all—love of God and mutual love.

When we enter the Church we must remember that we are candles which shine with the light of Christ. If they are clean, this light warms and illumines him who needs it. Precisely this is the greatest preaching of the Gospel. But if our candle emits fumes and covers those around it with fumes, this will be the greatest blasphemy. And filth will be upon us. For it is by our behaviour that the teaching of Christ the Saviour is adjudged.

If we are not to leave the church as the youth who wanted a great deal did, but leave happy, we should not ask how we can be perfect, but should request the Lord to help us fulfil the divine commandments. This we can do. Let each be an example in small things. Sweep the floor an extra time, wash places of public use if no one wants to do so, do not quarrel in the flat in which you live. Precisely this will be the greatest sermon of faith. Be honest at work, do not try to receive compensation unjustly. In Roman society, which persecuted Christians, Christian servants were valued very highly. Romans used to say: "We have to shut our eyes to the fact that they do not pray to the idols. They won't touch a denarius. If you give an instruction to a Christian, he will do everything. He'll give his life, but he'll do it."

Then let us pray to the Lord that we, too, might be like them.
Amen.

[Archbishop KIPRIAN]

On the Feast of St. Pimen the Great

In the Name of the Father, and of the Son, and of the Holy Spirit

Blessed and holy is he that hath part in the first resurrection (Rev. 20. 6). These words of the Apostle and Evangelist John the Divine indicate to us, brothers and sisters, those people who have experienced the joys of the first resurrection during their lives, who were born of water and the Spirit in the Sacrament of Baptism, joined the Body of the Christian Church, took their cross and followed Christ (Mt. 16, 24). The Apostles, bishops, pastors and teachers of the Church were such holy and blessed men. Divine grace made them what they are in the Church—co-heirs to Christ, participants in the first resurrection.

For St. Pimen the Great, whose feast we are solemnly celebrating today, the essence of his feat meant to be a participant in the first resurrection.

The saint subordinated his entire conscious life to fulfilling the divine truth which Our Lord Jesus Christ revealed in the Gospel. Spending his life amongst his beloved brothers according to the rules of monastic community, Abba Pimen nevertheless always strove for seclusion, wishing to partake in the first, i. e. spiritual, resurrection. In the "repute of thoughts and the painting of dreams" he saw constant signs of spiritual death, which are spawned by external life and lead man to alienation from God. By repute the saint implied dissipation, verbosity, idle talk, and inordinate solicitousness. Carried away by repute and dreaminess, a Christian reaches a mendacious and spurious understanding of the meaning of life: he confines himself to the external advantages of distinction and titles, while considering himself sinless and perfect in virtue which, as the Fathers of the Church taught, is not intrinsic to and impossible for a person who sins constantly and has yet to experience the first resurrection. St. Pimen understood perfectly the essence of spiritual life and frequently reminded himself: "Pimen! Are you still alive? Go stay in your cell and be mindful of the fact that a year has passed since you are in the grave".

In order to effect his participation in the first resurrection the saint considered it imperative constantly to read Holy Scripture and bereave his own spiritual death, awaiting the resurrection through divine grace.

"The word of God," he used to say, "is soft, but our hearts are hard. But if a person frequently hears the word of God, his heart opens to accept the fear of God."

"My mind was near the Cross of the Saviour," St. Pimen revealed the mystery of his heart, "at the time when Mary the Mother of God stood by the Cross and wept. I would like to weep that way always." Abba Pimen likened the death of the soul from thoughts unto a swamp that swallows up all without exception. "And I am like a man who has sunk in an swamp up to his neck," Pimen the Great complained to his brother who was questioning him, "and I cry unto God, Have mercy on me!" These words show the important place the penitential lamentation takes in his feat. Having merged with the soul of the saint, lamentation made him alien to excessive thinking and verbosity in spiritual life and prepared his entrance into the land of joy. Tears of consolation opened this entrance for him, speaking of divine favour and the beginning of spiritual resurrection. "Lamentation is twofold—it makes and it preserves," St. Pimen convinces us.

According to the teaching of St. Pimen, there are three other main works besides lamentation—fearing God, praying and doing good to one's neighbour, for these virtues ascertain the readiness of an ascetic to arise together with Christ.

You and I, brothers and sisters, announce the resurrection to ourselves and one another when we pronounce the words of the Creed each day: "I look for the Resurrection of the Dead...." It is erroneous to think that the resurrection of dead (people) alone is meant here. The Universal Resurrection will be for saints, for sinners, for the blessed and for those to be condemned. The first resurrection is another matter. St. John says on this

score: *Blessed and holy is he that hath part in the first resurrection* (Rev. 20. 6). Only the blessed and the saints will receive it. Indubitably, the first resurrection is the day of the Resurrection of Jesus Christ Himself. The Apostle says: *But now Christ is risen from the dead, and become the firstfruits of them that slept. In Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they [who had faith] are Christ's at his coming* (1 Cor. 15. 20, 22-23). Therefore, the first resurrection should be sought between the day of the Resurrection of Christ and the last day of the world. The members of the Body of Christ, His Holy Church, who chose for themselves a life worthy of witness to Jesus and the word of God shall be made alive. The others of them that slept shall not be made alive. *This is the first resurrection*, reads the Revelation of Saint John the Divine (Rev. 20. 5).

Wherein lies the meaning of this resurrection? In the bliss and piety of people even before the Universal Resurrection. The Lord commanded: *Be ye holy; for I am holy* (1 Pet. 1. 16). He urged that bliss be sought under the name of the Kingdom of God as well.

If he is to find what he is seeking, each Christian must do good works, beseeching the Lord for grace-giving participation in his life.

Whoever is alive does not require resurrection. Consequently, each person must cognize the spiritual death that was born on Earth on the day of the first sin, that deprived Adam of life with God and direct communion with Him. And since it lived with Adam and took part in his deeds and in the birth of his children, through Adam *death passed upon all men* (Rom. 5. 12) and affected alienation from divine life. *In him [God], St. John says, was life; and the life was the light of men* (Jn. 1.4). For this reason the resumption of communion with the life of God the Word and a return to His light comprises man's genuine resurrection. One who takes part in it is blessed and holy.

Then let us seek, brothers and sisters, our part in the first resurrection. Let us become jealous of St. Pimen — let us arise from the dead, for it is said: *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light* (Eph. 5. 14). Amen.

Archpriest GENNADIY NEFEDOV

On the Exaltation of the Holy and Life-Giving Cross of the Lord

In the Name of the Father, and of the Son, and of the Holy Spirit

Today the Orthodox Church celebrates the Feast of the Exaltation of the Holy and Life-Giving Cross of the Lord.

Fervently desirous of finding the Cross of the Lord, Emperor St. Constantine Equal to the Apostles sent his mother the pious Tsarina Helena to Jerusalem, having provided her with a letter to Patriarch St. Macarius of Jerusalem. At that time Jerusalem was full of pagan temples and statues of idols, which the tsarina ordered to be destroyed. An old Jew, by the name of Judas, showed her the place where the Cross was buried. And indeed, three crosses were found on Golgotha, in a ditch, but it was not known on which one Our Lord Jesus Christ was

crucified. It so happened that a dead man was being carried past them; Patriarch St. Macarius began exalting alternately the found crosses over him, and with the exaltation of the Cross of Christ the deceased came to life. When they saw the resurrected man everybody was convinced that this was truly the Life-Giving Cross.

From the earliest times, when the Christian Church was founded, veneration of the Life-Giving Cross of the Lord was considered a sign of Christian faith. The pagans, who knew about it, failed to understand how an instrument of the humiliating execution could be worshipped. However, it was with particular reverence and profound faith that Christians took recourse to

the salvific power of the Cross of Christ and turned to it in their prayers.

Every day we repeat the words of the prayer: "O Most Honourable and Life-Giving Cross of the Lord: help me, with the Holy Virgin, the Mother of God... Rejoice, O Most Honourable and Life-Giving Cross of the Lord..."

What then accounts for such veneration of the Cross of the Lord?

Once the holy apostles asked the Lord to promise them to share glory and majesty with Him in the Kingdom of Heaven. And the Lord asked them: *Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able* (Mt. 20. 22).

Then the Lord said to them: *Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with* (Mt. 20. 23).

And indeed, each of them gave witness to his profession of faith and fidelity to his Teacher with his martyrdom, and some of them with their crucifixion. In this way the holy apostles professed themselves and bequeathed us veneration of the Holy Cross of the Lord as a sacred tradition.

Let us continue our discourse on the meaning of the Cross. After the Fall people were becoming ever more deeply immersed in sin and reached the point of complete immorality. Then the Lord said: "My Spirit cannot abide in these people, for they also are flesh" (Gen. 6. 3). It was only with the Coming of Christ the Saviour that the possibility of being God's Son was returned to man, for *as many as received him, to them gave he power to become the sons of God, even to them that believe on his name* (Jn. 1. 12).

In the Epistle to the Colossians St. Paul explains that God pacified the enmity of the earthly against the Heavenly *through the blood of his cross* (Col. 1. 20), i. e., through the Death of the Lord Jesus Christ on the Cross. St. Paul continues: *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church* (Col. 1. 24). Revealed in these words is the mystery

of feat, the mystery of the pacifying power of the sufferings on the Cross, which are not accessible to the sinful human consciousness.

A person who lives according to the laws of the flesh is inclined in his sufferings to see only pain, and in feat—detriment to himself. But in spiritual experience, in the lofty moral upswing of the human spirit, personal sufferings and personal feat are a way of becoming like the Lord Jesus Christ, Who for the sake of love of man gave Himself for the life of the world: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13).

The Early Fathers of the Church said precisely this: we revere Love, we worship Love. St. John the Divine puts it even more clearly: *he that dwelleth in love dwelleth in God* (1 Jn. 4. 16). No matter how difficult it may be to understand this great mystery of the sufferings on the Cross, for a Christian there is no other way. The Lord said: *And he that taketh not his cross, and followeth after me, is not worthy of me* (Mt. 10. 38).

A certain rich youth, who had been brought up in piety from childhood and who strove for perfection, was unable to follow Christ, and walked away with sorrow when he heard the Lord's reply: "Give thy possessions to the poor and follow Me" (Mk. 10. 21). His attachment to wealth was stronger than his love for the impoverished. He did not have the love that the Good Samaritan or even the chief publican Zacchaeus had. The Holy Church has always manifested this law of love.

Thus, the Cross of Christ is not an instrument of shameful execution, it is not a sign of suffering and death. It is a sign of the living and the eternal driving force of love, which in each person revives again and again his spiritual powers like the redemptive feat of the Lord Jesus Christ. Such is the significance of the Cross, which St. Paul expressed so clearly in the words cited above to the effect that, while enduring sufferings in the shackles of prison, he replenishes the lacking power in his body with participation in the Passion of Christ. In his last prayer the Holy Martyr St. Eustratius says that the corporal tortures he is suf-

fering are a joy for faithful followers of the Lord Jesus Christ.

Hence it is obvious why the Holy Church celebrates with such solemnity and lofty spiritual force the feast of the Life-Giving Cross of the Lord, singing in praise of the power of life, the power of Christian love, the power which once again strengthens the infirm human soul. "Hail, Life-Giving Cross, unconquerable trophy of godliness... Hail, guide of the blind, physician of the sick and resurrection of all the dead," read the apostichon.

From birth to demise itself the entire life of a Christian passes under the sign of the Cross. We make the sign of the Cross many times during the day, we reverently receive the blessing from a priest or, about to receive Holy Communion, fold our arms on our chest in the shape of a cross, and, leaving the church, walk up to the cross which the priest gives us.

Indeed, the entire life of a Christian passes under the sign of the Cross of the Lord. Every week the Church Rule devotes two days, Wed-

nesday and Friday, to commemorating the Cross of the Lord; we spend them in fasting and in pious prayer; while thrice a year the special solemn feasts of the Life-Giving Cross of the Lord are held—the Sunday of the Veneration of the Holy Cross in Lent, the Commemoration of the Procession with the Holy Tree and, lastly, on the Great Feast of the Exaltation of the Life-Giving Cross of the Lord.

Celebrating this feast, we above all gaze at the Redeemer Who was crucified for our sins, and reverently bow before Divine love, *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3. 16).

This Eternal Life is granted to us through the Resurrection of Christ. *Christ is the firstfruits* (1 Cor. 15. 23), and following Him are all who believe in Him. "Thy Cross, do we adore, O Master, and Thy Holy Resurrection do we glorify." Amen.

Deacon IOANN ANTIPOV,
MTA student



Through Openness to Confidence

On May 31-June 3, 1987, the board of the World Conference on Religion and Peace held its session at St. Daniel's Monastery in Moscow at the invitation of the Russian Orthodox Church. The theme of the meeting was "Confidence-building between Peoples Through Greater Openness among Religions".

The session was attended by a President of the World Conference on Religion and Peace (WCRP), Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine. The following representatives of the Russian Orthodox Church attended the session at the invitation of the WCRP: Bishop Feofan of Kashira and Protopresbyter Vitaliy Borovoi, deputy heads of the Department of External Church Relations of the Moscow Patriarchate; Executive Secretary of the DECR, Dr. A. S. Buevsky, member of the WCRP International Council, and DECR staff members N. S. Bobrova and I. S. Tarasevich. There were also representatives of the Armenian Apostolic Church, the Central Religious Board of Buddhists in the USSR, the All-Union Council of the Evangelical Christians-Baptists and the Religious Board of Muslims of Central Asia and Kazakhstan.

In his message of greeting to the session participants, His Holiness Patriarch Pimen of Moscow and All Russia gave a high assessment of the manifold and fruitful activities of the WCRP in rallying the followers of various religions for the cause of promoting mutual confidence and international cooperation and for the attainment of a durable peace.

The World Conference on Religion and Peace was formed in October 1970 in Kyoto, Japan. According to the WCRP Bylaws, the objectives of this religious peacemaking organization include:

1. To share among leaders of world religions knowledge of the sanctions and traditions each major religion has for world peace and just international relations.

2. To discover and implement common religious principles conducive to the peace of the human community on its every level—local, na-

tional, regional and international—recognizing that there are different religious approaches and backgrounds.

3. To discuss urgent present obstacles to peace in the light of common religious principles with the view to facilitating common action.

4. To give every support to religious and other leaders who are working actively in the cause of peace and of mutual understanding essential to peace, and to draw other religious leaders into this effort.

5. To clarify and stress the role of religion in secular concerns above all in those involving peace, justice and mutual understanding.

6. To promote fellowship across religious lines and to develop a corps of co-workers to open and maintain channels of communication in the service of peace.

Since its foundation, the WCRP has held four world conferences, including one in Kyoto, Japan, in 1970; in Louvain, Belgium, in 1974; in Princeton, USA, in 1979, and in Nairobi, Kenya, in 1984.

The WCRP activities at the international, regional and local levels focus on disarmament, human rights, development, the building of new principles of international economic relations, especially within the framework of the North-South programme, on concrete projects of aid to hunger victims, refugees, "people living in boats" and the like. But the central place among these avenues of WCRP activity belongs to the problem of disarmament inseparably connected with problems of development and human rights. The Declaration adopted at the 2nd World Conference in Nairobi, which is the WCRP programme document for the post-assembly period, pointed out that all types of weapons of mass destruction are immoral and criminal, that the stockpiling of such weapons with the intent of using them, or threatening to use them, undermines the entire ethical foundation of human civilization. At the same time the problem of survival is associated not only with survival in a nuclear war, but also with the survival in countries

gripped with hunger, poverty and disease wherein the problem of development is especially acute.

An important integral part of the problem of universal and comprehensive peace, which is the main goal of the WCRP, is the problem of human rights construed not only as civil and political rights but as the possibility to enjoy to the full extent economic, social, cultural and religious freedom.

The Declaration underlines the importance of education for peace, of propaganda of the ideas of peace within every religious tradition so that religious people may become true initiators and proponents of new non-violent principles of action for the prevention of nuclear catastrophe.

The participants in the session were arriving in Moscow on May 29 and 30. During these two days they went to see some of the Moscow churches and travelled to the Trinity-St. Sergiy Lavra where they attended a divine service and visited the Moscow theological schools.

On May 30 in the evening, the participants, with the WCRP General Secretary John Taylor at the head, met at supper in the refectory of the Department of External Church Relations at St. Daniel's Monastery and discussed problems on their agenda.

On Sunday, May 31, in the morning, many participants attended divine services in the Patriarchal Cathedral of the Epiphany, the Roman Catholic cathedral and the prayer house of the All-Union Council of the Evangelical Christians-Baptists. Some of them paid a visit to the International Department of Muslim Organizations in the USSR and visited a mosque.

On May 31 and June 1 there were four meetings of the Finance Committee, Nominations Committee and Review Committee, with each of them working separately according to its own programme.

On June 1 the guests visited St. Daniel's Monastery and had a meeting with its father superior, Archimandrite Tikhon.

Later that day there were two joint sessions of three committees to discuss preparations for the 5th WCRP Assembly to be held in Melbourne, Australia, in January 1989.

The theme of the Assembly "Building Peace Through Trust: the Role of Religion" presupposes the following tasks to be considered by this major international religious forum for peace:

1. To take up urgent issues for peace and human survival from the religious viewpoint and to make suggestion how to solve them and to clarify the role of religion.

2. To promote trust and solidarity among all religions and peoples, to call for working together for peace and justice.

3. To establish WCRP policy and action programme for building peace and to strengthen WCRP global network further.

4. To share our different experience through dialogue and to encourage the enlightenment and renewal of ourselves.

The theme of the assembly will be examined in three commissions:

1. Developing Trust by Reducing Threats of Violence and Deprivation.

2. Developing Trust Through the Improved Protection of Human Rights.

3. Becoming Trustworthy: Our Spiritual Journey.

The 1st commission will focus on searching for new forms of experience in dealing with conflicts, on problems of development and social justice, disarmament and perfecting non-military systems of security.

The 2nd commission will consider approaches to the problem of human rights in the context of establishing equality, overcoming racism, educating in the spirit of harmony of various cultures, defending each other's rights and accepting diversity.

The 3rd commission will examine the role of religious artists and writers in confidence building and examine the possibilities of inter-religious cooperation, with the specific religious objectives kept intact.

On June 1 in the evening, the participants visited the Publishing Department of the Moscow Patriarchate where they had a meeting with its senior staff members and were shown a documentary on the life of the Russian Orthodox Church.

On June 2, the WCRP Board members were received in the Kremlin by the Chairman of the Soviet of Nationalities of the USSR Supreme Soviet, A. E. Voss.

On June 2 and 3 there were six sessions of the board after which the participants adopted the text of the Moscow Statement.

It was noted during the session, that it was for the first time that the WCRP board met in the Soviet Union hosted by the Russian Orthodox Church whose representatives, alongside representatives of other Churches and religious associations of Eastern Europe, had been taking part in the work of the WCRP since its foundation.

The session participants adhered to the principle of openness in analyzing the causes and symptoms of conflicts, international and inter-religious aspects of peacemaking. The WCRP Secretary-General, John Taylor noted in his report the role of openness as "a key concept



Participants in the board meeting of the World Conference
on Religion and Peace at the entrance to the Trinity Cathedral
of St. Daniel's Monastery

for honest, self-critical dialogue which leads to deeper self-knowledge and richer communication and cooperation for peace and justice". He said that in the past religious people too often hid from one another behind a wall of pride and complacency, or, in some cases, behind a wall of fear and insecurity. He stressed that religious people are learning the blessings of remaining always open to the ultimate truth and goodness perceived in their neighbours, open also to the privilege of expressing such truth and such goodness through their own lives of work and prayer.

In their statements at the session, the participants voiced concern over the delay in the process of nuclear disarmament, stressing the objective connection between disarmament and development: the limited resources of the earth cannot sustain the ever-mounting spendings on armaments, while the liquidation of hunger, disease and illiteracy are often regarded as lower priorities as compared with considerations of defense policy.

As to the problem of human rights and education for peace, it was pointed out that despite the progress in solving the problem of religious freedom, the WCRP is constantly faced with alarming situations in respect of the national, linguistic, religious and ideological aspects of the rights of ethnic minorities.

While noting a positive role of the Soviet Union in developing education for peace the speakers pointed to the existence of regions in the world where people are kept in complete ignorance of the intellectual, cultural and ideological heritage of their neighbours.

Addressing the session, WCRP President, Metropolitan Filaret of Kiev and Galich noted that WCRP representatives participated successfully in all major actions for peace launched on the initiative of the Russian Orthodox Church, and called for further active, creative and all-round involvement of believers in the efforts to save the sacred gift of life in line with their genuine religious duty.

Examining the problem of disarmament in correlation with the problem of confidence, Metropolitan Filaret pointed out that the illusion of ensuring one's own security by increasing military and political might is fed by mutual fear, distrust and suspicion. Therefore it is "a task of particular importance for pastors of the Church and other religious workers to educate people in the spirit of peace and mutual respect, to eliminate the causes of distrust and enmity between nations and to generate a moral atmosphere favourable for international cooperation". The forthcoming 5th WCRP Assembly is to become a major milestone on the road of progress towards this goal.

The participants in the session received messages from the WCRP presidents, Nikkyo Niwano (Japan) and Sri R. R. Diwakar (India). In his message Nikkyo Niwano expressed profound gratitude to His Holiness Patriarch Pimen, Metropolitan Filaret of Kiev and Galich, Metropolitan Filaret of Minsk and Byelorussia and all Russian people who had contributed to the success of the WCRP session in Moscow. He gave a positive assessment of the principle of openness and of the Soviet open doors policy at social and political levels, and stressed the need to seriously consider the problem of drawing into the religious movement for peace of a broader circle of persons influential in their respective fields from a greater number of countries and religious associations and to map out avenues of activity that would promote the unity of all peace forces.

Sri R. R. Diwakar condemned the use of the latest achievements of modern science and technology for such inhuman purposes as war, disorder and aggravation of tension and called for a search for "harmonious social living on the basis of spirituality—the real foundation of all religions and of all higher living."

Prominent on the session's agenda was the problem of religious youth movement for peace. On May 1, 1987, young participants in the WCRP European Assembly met in Rovereto, Italy, to discuss plans for youth action in

Europe. It was decided to promote in every way youth cooperation, and to organize, within the framework of the East-West Reconciliation Bridge, a youth bus tour from London to Moscow from July 17 to August 1. A total of 50 representatives of religious youth of various nationalities belonging to seven religions will travel from London to Moscow via West Germany, Prague, Oswiecim, Minsk and Smolensk and then back via Warsaw, Berlin and Bergen-Belsen. The participants will have meetings with local peace organizations and religious communities along their route. In Moscow they will be the guests of the Russian Orthodox Church and will have the chance to meet with followers of other religions and confessions and members of various peace bodies.

Upon conclusion of the WCRP Board session on June 3, the participants gave a press conference for the Soviet and foreign media at the Department of External Church Relations.

Later that day they attended a reception given by His Holiness Patriarch Pimen to mark the 16th anniversary of his enthronization. In his speech at the function, His Holiness greeted the session participants and said he was hopeful that cooperation for peace between the Russian Orthodox Church and the World Conference on Religion and Peace would continue to grow and develop.

M. SHCHERBACHEV

The 5th Peace Conference of Soviet and Japanese Christians

Among the guests of the Russian Orthodox Church at Eastertide this year was a delegation of 11 representatives of Japanese Christians who came to attend the 5th Peace Conference of Christians from the two countries. Like the four previous meetings of this kind, held in turn in Moscow, Amagi Sosan (120 kilometres away from Tokyo), Dagomys (near Sochi, USSR) and Kyoto, the latest forum focused on ways of strengthening peace in the Pacific Ocean region. The venue of this latest meeting was the city of Minsk, the capital of Soviet Byelorussia.

May 20, the participants spent in the Zhirovitsy Monastery of the Dormition, provided a kind of prayerful prelude to the forum; on that day the cloister celebrated the Feast of the Zhirovitsy Icon of the Mother of God, with Divine Liturgy being celebrated by its Holy Archimandrite, Metropolitan Filaret of Minsk and Byelorussia. He was assisted by Archbishop Vladimir of Krasnodar and Kuban (now of Pskov and Porkhov); Bishop Konstantin of Pinsk, Vicar of the Minsk Diocese, brethren

of the monastery and clergy of the Minsk Diocese. This was followed by a festal procession with the bearing of the venerated icon and the reading of the akathistos.

The peace conference met on May 21-24 at the conference hall of the Minsk Diocesan Administration. The two delegations presented ten papers which were followed by an animated discussion. During the frank dialogue the participants in the conference exchanged views on a number of topical issues, which included the development of the USSR-Japan relations, economic and trade ties, disarmament, the building of trust between the two countries, and problems pertaining to peace. Various debates were held on the biblical-theological approach to the problem of peace, and a Christian analysis was made of the current international situation, specifically in the Pacific Ocean region. At the end of the meeting the participants issued a joint communiqué.

In addition to the working programme, members of the two delegations attended divine

services in Holy Spirit Cathedral, St. Aleksandr Nevsky's Church, St. Nicholas' Domestic Chapel of the Diocesan Administration and also prayer meetings of the local community of the Evangelical Christians-Baptists and the Seventh-Day Adventists. They also went to see the Khatyn War Memorial and participated in a wreath-laying ceremony at the Victory Monument in Minsk.

* * *

Some of the conference participants later shared their impressions with a correspondent of **The Journal of the Moscow Patriarchate**.

The Rev. Michio Tsutsumi said: "Everywhere I go and at all conferences I attend I raise the problem of a total ban on war. Our Constitution forbids Japan to unleash war. I am ashamed to admit that the government of Japan is engaged in military preparations. Every citizen in my country realizes that this is like simply throwing money into the sea. But this is also being done in many other countries. It is necessary that people throughout the world realize the insanity of such actions so that politicians, too, would become aware of this. A complete rejection of war, which we advocate, is not a dream, but a reality which contains the elements of a new thinking."

The Rev. Shigeji Seya said: "Our traditional conference is a meeting of Christians of the two countries. If they are able to understand each other, they will set an example to others. Human relations should only be based upon love and the absence of wars. Christianity is based upon the doctrine of love and peace, which also means the absence of wars. It is not through a confrontation, but through a rapprochement that nations embark upon the road of Christ."

Mr. Takeiti Kasahara said: "Luckily the nuclear war did not break out between our first meeting in 1981 and the present one. But nuclear weapons tests continue. Mankind has approached the point of no return when war can break out at any moment in which all human civilization will be destroyed. Nuclear weapons must be destroyed, but we are making no headway to achieve this goal. A new page

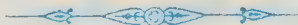
of history should be opened when there would be no East or West on our planet and the epoch of national states would be replaced by an epoch of humanity. The responsibility for that rests with the Soviet as well as with the Japanese and also the American Christians. There is something stronger than nuclear arms. This is Love. The love of Christ will save mankind."

Mrs. Nobuko Akasaka said: "We have been granted an opportunity to see not only the fine city of Minsk, but also how Christ is present in your land. When on the visit to the Khatyn War Memorial we saw the statue of a father holding in his hands the body of his son, I remembered people trying to save their children during the atom bomb attack. War is a terrible sin. We, Christian women, are summoning everybody to do everything in order to prevent the repetition of any such horror in the future."

The Rev. Yoshiaki Toeda said: "The importance of the conference is not confined to the presentations and mutual contacts only. It is also important that we could visit churches and associate with the believers and the clergy and learn more about their life. Besides the representatives of the Russian Orthodox Church, we met members of other denominations, including Adventists, Lutherans, Baptists and Catholics... People belonging to these denominations live in various parts of the world. Not everything is running smoothly in politics, and politicians try to impose on others their own views and opinions. While the Church is in a position to overcome national boundaries and preach One Christ. This places a special responsibility upon Christians, who must be champions of universal peace together with all their brothers.

"We had a chance here to get convinced that your believers are urging religious people all over the world to strengthen their faith, their religiosity; they want a new global thinking to prevail so that people would seriously try and reform their societies in the spirit of truth and justice. That is why not only the Japanese faithful but all people in the world are looking with hope upon believers in the Soviet Union.

A. PARMENOV



ORTHODOX SISTER CHURCHES

Visit of His Eminence Archbishop Damianos of Sinai

His Eminence Archbishop Damianos of Sinai, Pharan and Raitha, Primate of the Autonomous Church of Sinai, stayed in the Soviet Union from June 9 to 22, 1987, at the invitation of the Russian Orthodox Church. The purpose of the trip of Archbishop Damianos were visits to the Primates of the Russian and Georgian Orthodox Churches. Also arriving with His Eminence Archbishop Damianos were Archimandrite Agathangelos Marangoudakis, Dean of the Sinai Metochion of St. Barbara in the town of Akharné, Greece; Monk Dimitrios Digbassanis, steward and librarian of the Monastery of St. Catherine on Mt. Sinai; and Nikolaos Vadis, acting secretary of the Sinai Archbishopric and deputy principal of the Ambet School in Cairo.

In their trip about the country Archbishop Damianos and his companions were accompanied by Bishop Serafim of Penza and Saransk and Archpriest Dimitriy Netsvetaev, dean of the Podvorye of the Russian Orthodox Church in Alexandria.

On their arrival in Moscow, His Eminence Archbishop Damianos and members of his delegation, accompanied by Bishop Serafim, visited the Resurrection Church in Sokolniki where they venerated at the miraculous Iberian Icon of the Mother of God, a Moscow shrine. After that they went to see St. Daniel's Monastery, where they were shown around the churches, venerated at the holy shrines and saw the progress of restoration and construction works at the monastery. Archbishop Damianos and members of his group were invited to visit the Department of External Church Relations located on the grounds of the cloister where they were cordially welcomed by its head, Metropolitan Filaret of Minsk and Byelorussia. They had a fraternal talk.

Archimandrite Tikhon, father superior of the monastery, gave a luncheon for the guests. That evening Metro-

politan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, gave a supper in honour of Archbishop Damianos and his companions at his residence in Serebryany Bor.

On June 10, Archbishop Damianos and his companions visited the Trinity-St. Sergiy Lavra. In the Cathedral of the Trinity they venerated at the relics of St. Sergiy, Hegumen of Radonezh. Archimandrite Aleksiy, father superior of the Lavra, and Archbishop Damianos exchanged greetings. The guests viewed the churches of the cloister and acquainted themselves with the exposition of the Church Archaeological Museum of the Moscow Theological Academy. A meeting was held with Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy. Then Archbishop Damianos and his companions shared a repast with the brethren of the Lavra.

That afternoon Archbishop Damianos paid a visit to the Embassy of the Republic of Greece, where he was received by Pericles Tsamoulis, Charge d'Affaires ad Interim of Greece in the USSR.

In his residence in "Sovetskaya" Hotel, Archbishop Damianos was visited by Metropolitan Sergiy of Odesa and Kherson, Chancellor of the Moscow Patriarchate.

On June 11, Archbishop Damianos and his companions visited the Publishing Department of the Moscow Patriarchate, where they had a talk with Archimandrite Innokentiy, Deputy Editor-in-Chief of *The Journal of the Moscow Patriarchate*.

That afternoon Archbishop Damianos paid a visit to the Embassy of the Arab Republic of Egypt in Moscow, where he was received by Salah El-Din Bassiouni, Ambassador of the ARE to the USSR.

That same day Archbishop Damianos and his companions were received by His Holiness Patriarch Pimen. The

reception was attended by Metropolitan Filaret of Minsk and Byelorussia, Sergiy of Odessa and Kherson, Bishop Serafim of Penza and Saransk, Protopresbyter Matfei Stadnyuk, and Archpriest Dimitriy Netsvetaev. The Primates of the Churches exchanged greetings. Archbishop Damianos expressed joy at having been able to meet with His Holiness and other hierarchs of the Russian Church. He pointed to the great importance of Holy Mt. Sinai for Christianity and mentioned the good relations that have existed between the Sinai Archbishopric and Russia since ancient times, when numerous Russian pilgrims used to come to Mt. Sinai. Archbishop Damianos thanked His Holiness Patriarch Pimen for the opportunity to visit the Russian Church and venerate at her shrines and said that he always prayed for the land of Russia, which takes so much effort so that peace worldwide, fraternity and love among peoples might triumph. The Primate of the Sinai Church invited His Holiness Patriarch Pimen and the attending hierarchs to visit the Sinai cloister. Archbishop Damianos conferred upon His Holiness Patriarch Pimen the Order of St. Catherine the Great Martyr.

That afternoon the delegation of the Sinai Church, accompanied by Bishop Serafim and Archpriest Dimitriy Netsvetaev, and also Metropolitan Sergiy of Odessa and Kherson flew to Odessa. At the airport the guests were met by Archpriest Simeon Bozhok, Secretary of the Odessa Diocesan Administration; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary; Archimandrite Tikhon, assistant rector of the seminary; Archpriest Viktor Petlyuchenko; and also Archimandrite Theodoros Horevtakis, Dean of the Alexandrian Metochion in Odessa.

On the morning of June 12, a moleben was conducted in the Cathedral of the Dormition in Odessa with a reading of the akathistos before the specially revered Kasperova Icon of the Mother of God. The service was conducted by Archbishop Damianos, Metropolitan Sergiy, Bishop Serafim and Bishop Herman of Philadelphia and Eastern Pennsylvania (the Autocephalous Orthodox Church in America), assisted by clerics. After the

akathistos Metropolitan Sergiy greeted the guests and presented Archbishop Damianos a copy of the Kasperova Icon.

Archbishop Damianos and his companions viewed the Odessa Monastery of the Dormition, the theological seminary and the ecclesiastical museum in it, and were shown a film about the Odessa Diocese and the celebration of the 60th birthday of Metropolitan Sergiy. Then a luncheon was given in the seminary, at which Archbishop Damianos and seminary rector, Archpriest Aleksandr Kravchenko, exchanged greetings.

On Saturday, June 13, the guests visited the churches of Odessa and acquainted themselves with the sights of the city. Archbishop Damianos laid flowers at the foot of the monument to the Unknown Sailor. Then they viewed the Metochion Church of the Trinity of the Alexandrian Patriarchate. Its dean, Archimandrite Theodoros gave a luncheon for the guests, which was attended by Metropolitan Sergiy, Bishop Serafim and the clergy of the Odessa churches.

That evening Archbishop Damianos and Bishop Serafim officiated at All-Night Vigil in the Church of the Dormition of the Odessa monastery, at which the Primate of the Sinai Church anointed the worshippers with holy oil. Metropolitan Sergiy of Odessa and Kherson prayed at the sanctuary.

On June 14, the Sunday of All Saints, Archbishop Damianos, Metropolitan Sergiy and Bishop Serafim celebrated Divine Liturgy in the Cathedral of the Dormition. Archbishop Damianos presented Metropolitan Sergiy with an icon of St. Catherine the Great Martyr painted by the sisters of the Pharan skete.

That day Metropolitan Sergiy gave a reception in honour of the high guest.

Prior to his departure from Odessa Archbishop Damianos gave an interview to a TASS correspondent. He noted that he had the most favourable impressions of the Soviet state and, among other things, the city of Odessa. "We must do all in our power", he said, "so that there would be fewer weapons, especially nuclear, in the world; it would be best to destroy them entirely. The Church and state

should work together in educating the individual, in raising his moral standards, fostering in the individual love for his fellow man, for if there is love there will not be war, weapons will not be needed."

That day the delegation of the Church of Sinai left for Kiev. At the airport the guests were met by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, and Bishop Palladiy of Pereyaslav-Khmel-nitsky. That evening Metropolitan Filaret gave a supper in honour of Archbishop Damianos.

On June 15, Archbishop Damianos and his companions visited the Cathedral of St. Vladimir, where they venerated at the relics of St. Barbara the Great Martyr and Metropolitan Makariy of Kiev the Great Martyr, the Kiev-Pechery Lavra, and the ancient Cathedral of St. Sophia. Afterwards the luncheon was given at the residence of Metropolitan Filaret.

That afternoon the guests visited the convents of the Protecting Veil and of St. Florus in Kiev. Correspondents of the Kiev newspaper *Vesti s Ukrainy* took an interview with Archbishop Damianos.

On June 16, Archbishop Damianos of Sinai and his companions, accompanied by Archpriest Dimitriy Netsvetsev, left for Tbilisi. At the Kiev airport the guests were seen off by Bishops Serafim of Penza and Saransk and Palladiy of Pereyaslav-Khmel-nitsky.

At the Tbilisi airport the Archbishop of Sinai and his companions were met by His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia together with archpastors and clergy.

That evening His Holiness Catholicos-Patriarch Iliya II received Archbishop Damianos in his chambers. Then the guests took part in divine service in the Zion Cathedral, during which Archbishop Damianos anointed the worshippers with holy oil.

The next day the guests were provided an opportunity to view the churches of Tbilisi, visit the Georgian Art Museum and see the feature film *Pokayanie* (Repentance).

On June 18, Archbishop Damianos and his companions visited the K. S. Kekelidze Institute of Manuscripts of

the Georgian Academy of Sciences, where they acquainted themselves with its repository. The manuscripts of Sinaitic origin in the institute's collection generated particular interest among the guests. Archbishop Damianos was presented with a three-volume catalogue of the Sinai manuscripts kept at the institute.

Then the guests made a trip to Mtskheta, Georgia's ancient capital.

That evening His Holiness and Beatitude Catholicos-Patriarch Iliya II gave a grand reception in honour of Archbishop Damianos. It was attended by hierarchs of the Georgian Church, clergy of the Tbilisi churches, and representatives of the city's scholarly community and public.

On June 19, Archbishop Damianos and his companions visited Tbilisi University. Then the guests left for Leningrad.

At Pulkovo Airport the high guest and his companions were met by Metropolitan Aleksey of Leningrad and Novgorod; Bishops Serafim of Penza and Saransk, Simon of Brussels and Belgium and Evgeniy of Tambov and Michurinsk; Archpriest Boris Glebov, Secretary of the Diocesan Administration; Archpriest Vladimir Sorokin, superintendent dean of the Leningrad churches and dean of the Cathedral of the Epiphany and of St. Nicholas and other persons.

On Saturday, June 20, Archbishop Damianos and his companions made a tour of the churches of the city. That afternoon Metropolitan Aleksey gave a reception at his residence in honour of the Primate of the Church of Sinai and those accompanying him. Also present at the luncheon, aside from the hierarchs and clergy who had met Archbishop Damianos on the eve, were Archbishop Mikhail of Vologda and Veliki Ustyug and Archpriest Prof. Nikolai Gundyayev, rector of the Leningrad Theological Academy and Seminary.

That evening Archbishop Damianos officiated at All-Night Vigil at the Cathedral of the Epiphany and of St. Nicholas. He was assisted by Metropolitan Aleksey and Bishops Serafim, Simon and Evgeniy. After the service Metropolitan Aleksey warmly greeted Archbishop Damianos and introduced him to the parishioners.

June 21, the Sunday of All the Saints Who Shone Forth in the Land of Russia, was graduation day at the Leningrad Theological Schools. Divine Liturgy at the academy church was celebrated by Archbishop Damianos. Metropolitan Aleksey, Archbishop Mikhail, and Bishops Serafim and Evgeniy, assisted by Archpriest Nikolai Gundyayev, LTA and LTS Rector; Archpriest Prof. Vladimir Sorokin, lecturer at the LTA; Hieromonk Innozentiy, teacher at the LTS, and graduates of the theological schools in holy orders. An exchange of greetings took place after the Liturgy. Then all proceeded to the conference hall of the academy, where Metropolitan Aleksey handed the graduates of the academy, seminary and the precentorial courses diplomas and certificates, and Archbishop Damianos presented them with souvenirs from Holy Mt. Sinai. After the repast, the guests left for Moscow, accompanied by Bishop Serafim and Archpriest Dimitriy Netsvetaev. At the airport the delegation was

seen off by Metropolitan Aleksey, Bishops Simon and Evgeniy, Archpriest Boris Glebov, Archpriest Vladimir Sorokin and others.

In Moscow Archbishop Damianos and his companions were met by the DECR Deputy Head, Archbishop Iov of Zarsk. Upon their arrival at the hotel Archbishop Iov wished Archbishop Damianos and his companions a safe return home on behalf of the DECR Head, Metropolitan Filaret of Minsk and Byelorussia, and on his own behalf. The guests expressed thanks to His Holiness Patriarch Pimen, Metropolitan Filaret of Minsk and Byelorussia, and other hierarchs of the Russian Orthodox Church for their hospitality.

On June 22 in the morning His Eminence Archbishop Damianos and Archimandrite Agathangelos left for Athens. The Primate of the Church of Sinai was seen off by Bishop Serafim and Archpriest Dimitriy Netsvetaev. Monk Dimitrios and N. Vadis left for Cairo that evening.

**ADDRESS BY HIS HOLINESS PATRIARCH PIMEN
to His Eminence Archbishop DAMIANOS of Sinai During a Reception
at the Patriarchate on June 11, 1987**

Your Eminence,
Brother beloved in the Lord,

It is meet and right to offer glorification and thanksgiving to God glorified and worshipped in the Trinity Who saw fit that You and all the members of the delegation headed by you should arrive safely in our country to make a pilgrimage to its sacred and memorable places and venerate at the shrines of the Russian Orthodox Church.

It is with great pleasure that with the words "you are welcome" I wholeheartedly greet Your Eminence and the monks with you from the holy cloister on Mt. Sinai, which Your Eminence heads.

During your sojourn within the confines of the Russian Orthodox Church you will have an opportunity to associate with pious believers and sense their devotion to the Holy Church and their fidelity to the behests of the Holy Fathers. It is with profound reverence that they are prepared to hear from Your Eminence and account of the world famous shrines on Mt. Sinai, where at one time God concluded His Covenant with people through Prophet Moses, where the Burning Bush presaged the Mother of God, and where subsequently many ascetics of faith and piety adorned and glorified this famous mansion of divine glory with their God-pleasing lives.

The All-Gracious Lord has granted you a special favour by appointing you hegumen of the holy monastery which, in accordance with the resolutions of the Mother of all Churches, the Most Holy Church of Jerusalem, which have been issued since antiquity and in different times, is autonomous and independent of any ecclesiastical authority.

Long-standing relations suffused with fraternal love link us with the holy cloister erected on the Holy Mount. Both our distant forebears and

we regard it as a source of spiritual life, a genuine treasure-trove of Orthodox traditions.

We are pleased that our ties have now become increasingly animated and give hope for the fruitful development of relations between our Churches.

We are wholeheartedly grateful to you, Your Eminence, for promoting this promising process, which is exemplified by your reception of our church delegation headed by His Eminence Metropolitan Sergiy of Odesa and Kherson, and also of a group of our pilgrims.

We are hopeful that your visit will be a milestone in the history of our relations.

Please, enter, Your Eminence Archbishop Damianos of Sinai, Pharan and Raitha, the mansion of the Russian Orthodox Church and draw from the inexhaustible source of Russian spirituality and piety all that will help you fulfil your mission.

Through the prayers of all the Russian saints, holy and God-bearing Fathers John Climacus, Anastasios of Sinai, Ephraem Syrius, St. Catherine and the assembly of holy men, may the Lord send you the Angel Guardian in your forthcoming pious pilgrimage and preserve you in all the days of your life with the great and rich mercies and munificences of His philanthropy.

Nea Moni Cloister on the Island of Khios

The article under this title in the *JMP* No. 9, 1987 (Russian), by L. Pinaeva, acquaints the reader with the history and treasures of art of the ancient cloister in Greece which was founded, in accordance with a legend, in the middle of the 11th century.

Three monks—Nicetas, Ioannis and Iosif founded the cloister at Provations

Mount in honour of the Dormition of the Most Holy Mother of God, on donations of Emperor Constantinos IX Monomakhos (1042-1055). Now it is a convent where 5 sisters live and work. It is widely known through its famous mosaics which are the part of the world cultural treasury.

Divine Service at the Bulgarian Metochion

On May 24, 1987, the Feast of Sts. Methodius and Cyril, Equal to the Apostles, the Enlighteners of the Slavs, with the blessing of His Holiness Patriarch Pimen, Divine Liturgy at the Church of the Dormition of the Mother of God at the Bulgarian Metochion in Moscow was celebrated by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate. Co-officiating in the Liturgy were: Archimandrite Gavriil, dean of the metochion, representative of the Patriarch of Bulgaria to the Patriarch of Moscow; Archimandrite Onufriy, Superintendent Dean of the Trinity-St. Sergiy Lavra, the clergy of the metochion and Proto-deacon Michael Roshak (Autocephalous Orthodox Church in America), Director

of the Europe/USSR Office of the National Council of the Churches of Christ in the USA. The Liturgy was attended by the Rev. Dr. Arie Brouwer, General Secretary of the NCCC in the USA.

Archimandrite Niphon, dean of the Antiochene metochion in Moscow, representative of the Patriarch of Antioch to the Patriarch of Moscow, took part in the festal moleben following the Liturgy.

After the service a reception was given at the Marble Hall of the Bulgarian metochion, which was attended by those participating in the service, representatives of the PRB Embassy in Moscow and of the Council for Religious Affairs of the USSR Council of Ministers.

Archimandrite GAVRIIL

Sojourn in the USSR of the Rev. Dr. Arie Brouwer, General Secretary of the NCCC in the USA

May 22-29, 1987

ADDRESS BY HIS HOLINESS PATRIARCH PIMEN at the Reception in Honour of the Rev. Dr. ARIE BROUWER, General Secretary of the NCCC in the USA

Beloved in the Lord Brother Dr. Arie Brouwer,

It gives me heartfelt joy again to welcome you, our dear guest, in Moscow, now as general secretary of the National Council of the Churches of Christ in the USA.

Your visit to our country, esteemed brother, is fresh proof of the ongoing development of fraternal relations and contacts between the Russian Orthodox Church and other Churches in the Soviet Union and the member-Churches of the National Council of the Churches of Christ in the United States of America. Our good relations have a history spanning over thirty years, and we see in their formation and deepening above all the beneficent will of God.

We are profoundly gladdened by the fact that throughout this time the fundamental principles of our common aspirations in the field of Christian unity and peacemaking have remained invariable. We consider the joint statement "Choose Life" adopted by the representatives of the Churches of the USSR and the USA in March 1979 a programme also of further fraternal cooperation between the Christians of our countries, the prospects for which you have an opportunity to discuss in business talks at the Department of External Church Relations of the Moscow Patriarchate. I wish all the participants in the present dialogue blessed successes in the search for new ways and forms of our fruitful cooperation.

Today, dear brother, our Church is on the threshold of celebrating the Millennium of the Baptism of Russ. Representatives of religious associations and organisations from different countries will be guests at and participants in the jubilee festivities. It is our hope that our friends from the National Council of the Churches of Christ in the USA and a number of member-Churches of the Council will also share with us the joy of the forthcoming festivities. It can confidently be said that joint participation in this jubilee will bring us still closer in our joint witness to Christ and His Holy Church.

Beloved in the Lord Brother Dr. Arie Brouwer, in wholeheartedly welcoming you within the confines of our country and our Church, I offer thanks to All-Merciful God for having granted us this unforgettable meeting and, in the joy of fraternal communion, voice the hope that it will become a fresh impetus to the augmenting of our joint labours in the vineyard of Christ aimed at building church unity and peace on Earth.

I am firmly convinced that our inter-Church cooperation is serving to create an atmosphere of trust and understanding between our countries and to strengthen friendship and brotherhood between our peoples.

Once again, dear brother, thank you for your visit.

May the *grace, mercy, and peace, from God the Father and Christ Jesus our Lord* (2 Tim. 1.2) be with us all!

PIMEN, Patriarch of Moscow and All Russia

May 25, 1987

COMMUNIQUE

The Rev. Dr. Arie Brouwer, General Secretary of the National Council of the Churches of Christ in the USA, accompanied by Deacon Michael Roshak, Director of the Europe/USSR Office of the Council, made a working visit to the Soviet Union from May 22 to 29, 1987, at the invitation of the Russian Orthodox Church.

The purpose of the visit was to meet representatives of the Russian Orthodox Church and other Churches in the Soviet Union.

The guests visited Moscow, Zagorsk and Leningrad, parishes, monasteries and theological schools there, attended divine services, had talks with the hierarchs and clerics of the Russian Orthodox Church, professors of the theological schools and staff members of the Department of External Church Relations.

The Rev. Dr. Arie Brouwer was received by His Holiness Patriarch Pimen of Moscow and All Russia.

On May 23, the guests visited the Trinity-St. Sergiy Lavra and the Moscow Theological Academy. They attended the moleben on the occasion of the end of the academic year, participated in the graduation ceremony at the academy, and talked with the Rector, Archbishop Aleksandr of Dmitrov. The Rev. Dr. Brouwer addressed the graduates with a sermon in which he underlined the importance of their

future ministry as a basis for the ecumenical cooperation between the Churches.

On May 24, the Feast of Sts. Cyril and Methodius Equal to the Apostles, the guests attended Divine Liturgy celebrated by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, in the church of the Bulgarian metochion.

The guests were greeted by Metropolitan Filaret and the dean, Archimandrite Gavriil Dinev of the Bulgarian Orthodox Church.

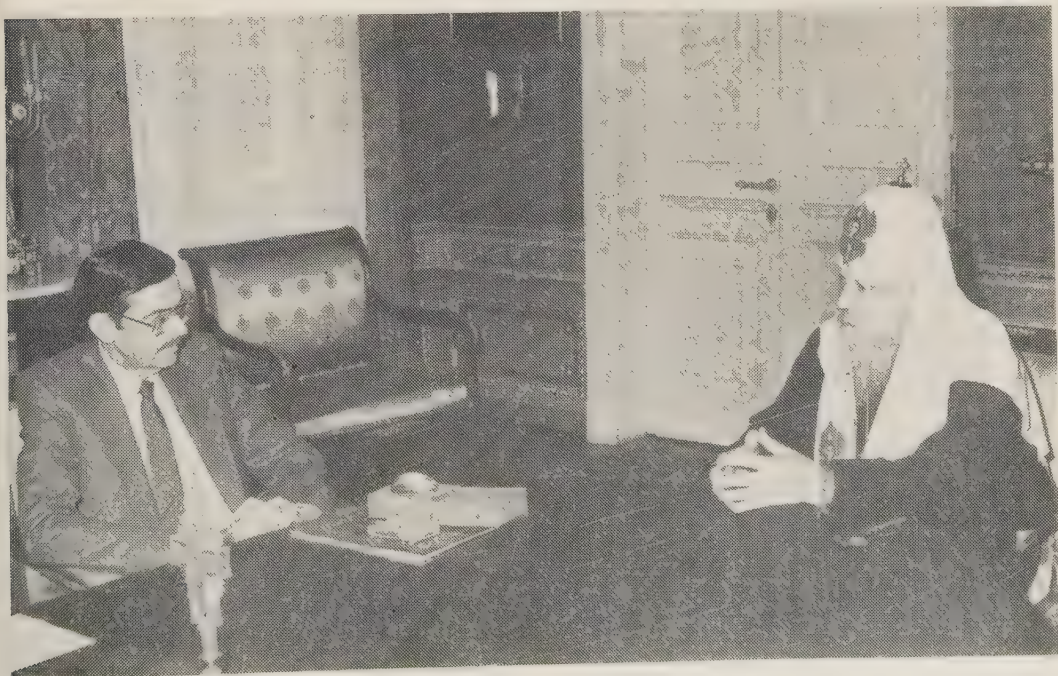
In his address in response the Rev. Dr. Arie Brouwer told the congregation about the importance of the Orthodox participation in the activities of the National Council of the Churches of Christ in the USA and of the World Council of Churches.

Metropolitan Filaret of Minsk and Byelorussia gave a breakfast in honour of the guests at his residence in Serebryany Bor.

The guests visited the Publishing Department of the Moscow Patriarchate where they got acquainted with the work of this synodal institution.

While in Leningrad, the guests were received by Metropolitan Aleksiy of Leningrad and Novgorod.

On May 28, the Feast of the Ascension of our Lord Jesus Christ, the guests attended Di-



Dr. Arie Brouwer, being received by His Holiness Patriarch Pimen, May 25, 1987

vine Liturgy at the Cathedral Church of the Epiphany and of St. Nicholas. The Rev. Dr. Arie Brouwer met with the faculty of the Leningrad theological schools at the assembly hall of the Leningrad Theological Academy.

On May 23, in Moscow, the guests attended the service of worship at the prayerhouse of the Moscow community of the All-Union Council of the Evangelical Christians-Baptists, where the Rev. Dr. Brouwer preached.

After the service the Chairman of the Council, V. E. Logvinenko, and his deputy, M. Y. Zhidkov, gave a dinner in honour of the guests at which a working discussion took place.

The General Secretary of the National Council of the Churches of Christ in the USA paid a visit to the Council for Religious Affairs of the USSR Council of Ministers and had two meetings with its chairman, K. M. Kharchev.

The American guests also visited the USA Embassy in Moscow and were received by Ambassador J. Matlock.

During the Rev. Dr. Brouwer's stay in Moscow there were held meetings and talks with Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; with his deputies, Bishop Feofan of Kashira and Protopresbyter Vitaliy Borovoi; Executive Secretary Dr. A. S. Buevsky and other staff members of the department who are involved in the ecumenical cooperation with the National Council of the Churches of Christ in the USA.

On May 25, the Rev. Dr. Arie Brouwer and Protodeacon Michael Roshak visited St. Daniel's Monastery. The father superior of the monastery, Archimandrite Tikhon, acquainted the guests with the life of the cloister and the restoration work carried out on the territory of the monastery and the construction of the spiritual and administrative centre of the Russian Orthodox Church. The father superior gave a dinner in honour of the guests.

On May 26, a meeting of the Rev. Dr. Arie Brouwer was held at the Department of External Church Relations with representatives of the Russian Orthodox Church with Metropolitan Filaret at the head and with representatives of other Churches in the Soviet Union.

Participating in the meeting were: Archimandrite Tiran Kyuregyan of the Armenian Apostolic Church; General Secretary A. M. Bychkov and Deacon N. N. Zverev of the All-Union Council of the Evangelical Christians-Baptists; Metropolitan David of Sukhumi and Abkhazia, Bishop Zosima of Tsilka, and Secretary B. T. Gagua of the Department of External Church Relations of the Georgian Orthodox Church; Provost Georg Zalitis of the Evangelical Lutheran Church of Latvia; Bishop Jonas

Kalvanas of the Evangelical Lutheran Church of Lithuania; and the Rev. Peter Kaldur of the Evangelical Lutheran Church of Estonia.

The ecumenical talks were focused on the continuation of the joint programme "Choose Life". The thirty-year-long cooperation between the Churches in the USSR and the National Council of the Churches of Christ in the USA has stood the test of time and has proven to be useful for strengthening fraternal relations between Christians in the USSR and the USA and has undoubtedly made a significant contribution to the development of friendly relations between peoples of the two countries.

I. The programme of this cooperation may be continued and developed in various forms, such as

a) joint statements on topical questions of contemporary concern and international developments if a growing threat demands prompt common actions and presentations;

b) joint consultations on various concrete matters appearing in the course of the developments in the world, to be held, for instance, before and after a possible summit meeting, with the experience of common prayer and support of peace initiatives of both sides before the Geneva summit meeting in 1985 being a good example;

mutual consultations in such and similar cases might bring about joint appeals to the ecumenical community, to the believers of both sides, or to the governments of the two countries, etc.;

c) short working exchange visits for discussing topical questions.

II. Regarding the questions of ecumenical cooperation and Christian unity, it would be helpful to consider a possibility of a joint symposium on a theme equally important for both sides, "Problems of Justice, Peace and Integrity of Creation in the Life and Activities of Christian Churches in the USA and the USSR".

It would be helpful to consider a possibility of a joint symposium on "Basic Ecclesiological Convictions for Our Common Contribution to the Ecumenical Study on Vital and Coherent Theology".

Common elaboration of the above-mentioned questions could become a useful contribution to the preparation of the WCC World Conference on Justice, Peace and the Integrity of Creation in 1990 and the 7th General Assembly of the WCC in 1991.

III. The sides agreed that whatever prospects of the next exchange of official delegations, further cooperation between the Churches in the Soviet Union and the National Council of the Churches of Christ in the USA and its

member-Churches by no means excludes but rather suggests further discussion of our common efforts, for example:

a) visits to theological schools with lectures (as last year);

b) common talks "Christian Women in the Church and Society in the USA and the USSR";

c) publications of articles written by representatives of the Churches in the USSR in the church and theological periodicals in the USA on the themes interesting to the Christians in the USA;

d) advisable joint publication of a book or a collection of articles about the life of Churches in the USSR and the USA, about current problems in their life, witness and ministry in these countries;

this book or collection of articles could be published jointly in the context of the Millennium of the Baptism of Russ, as was shown by successful experience of cooperation between the Publishing Department of the Moscow Patriarchate and some Western publishing houses;

e) church exhibitions, film shows, etc.

Taking into consideration ideas and thoughts expressed by the Rev. Dr. Arie Brouwer as comments to the above proposals and suggestions, the participants in the meeting agreed with the necessity to discuss an integral and global approach to the whole matter of coope-

ration between both sides in order to bring together all possible trends and forms of common efforts in one comprehensive direction towards common goals set by the National Council of the Churches of Christ in the USA and the Churches in the USSR in their fraternal relationships. An idea of the unification of various kinds of activity in cooperation between both sides for the sake of one sanctifying and guiding purpose would be a subject of serious concern and discussion in consultations on these important matters.

The participants in the meetings and talks with the Rev. Dr. Arie Brouwer told the guests about the process going on in the Soviet society: restructuring and acceleration of the socio-economic development, *glasnost* and deepening democratization in all aspects of the social life, and building up a new thinking and new approaches. They noted that the believers and all citizens of the Soviet Union give their full support to this process.

After listening to this information, the Rev. Dr. Arie Brouwer said that this process in the Soviet society arouses interest of the American Christians and their wide comments.

In conclusion of the working ecumenical meetings and talks the leadership of the Department of External Church Relations gave a dinner in honour of the guests attended by representatives of the Russian Orthodox Church and other Churches in the Soviet Union.

INTERVIEW GIVEN BY THE REV. DR. ARIE BROUWER to "The Journal of the Moscow Patriarchate"

During his official visit to the Soviet Union as a guest of the Russian Orthodox Church, the General Secretary of the National Council of the Churches of Christ in the USA, the Rev. Dr. Arie Brouwer, gave the following interview to correspondent of "The Journal of the Moscow Patriarchate."

QUESTION: How do you evaluate relations between the Russian Orthodox Church and the NCCC and mutual cooperation for the good of our Churches and peoples?

Which are the perspectives of the relations mentioned?

ANSWER: I would say that the relationships between the Russian Orthodox Church and the NCCC in the United States have been growing and developing now for more than 3 decades, and the mutual cooperation is very good. We keep making progress and see new things that we need to develop

together. Again in this visit we identified a few things in particular that we would want to be working on.

QUESTION: Which is your point of view on the problem of disarmament on the whole?

ANSWER: The problem of disarmament is, of course, one of the very important issues. We certainly see that in our own society in the United States with the difficulty even in ability to care for all of our people, and it is clear that the continuing strain of the arms race makes economic difficulty here in the Soviet Union. And in addition, people live with a kind of sense of dispiritedness because they don't know whether there is going to be a future for them. So, that is increasingly important.

QUESTION: Couldn't you give us some details on whether the NCCC or maybe particular American Churches

are planning to mark (in the USA) the Millennium of the Baptism of Rus?

ANSWER: The NCC has a very great many programmes of celebrating the Millennium of the Baptism of Russ. We have a major celebration plan in the middle of May in the Washington Cathedral, and also in St. Nicholas' Cathedral in Washington, which are very near one another. We will be inviting guests from the Soviet Union to come and to be with us from the Russian Orthodox Church and, perhaps, to stay for some time. Shortly after that we will have a very large gathering of people from the different Churches that belong to the National Council of Churches and we hope that some people who are coming especially for that millennial celebration can stay over.

And, of course, this celebration of the Millennium is greatly facilitated by having particularly the Orthodox Church in America in the National Council of Churches which helps us to keep informed and helps to shape our prospectives and helps to make bridges between ourselves and the Russian Orthodox Church. Then, of course, we will be greatly expanding the programme of visits during that year of the celebration of the Millennium.

QUESTION: How do Americans and American Churches, in particular, evaluate reforms taking place in the life of our country—*glasnost* (openness), *perestroika* (restructuring)?

ANSWER: *Glasnost* is looked upon with very great favour. I think that I noticed some facts of that in speaking with people, people speak more openly here in the Soviet Union about problems that they see in the society. And that is a very good thing, because one has to speak about the problems before one can do anything about these problems.

Glasnost is a word much used in the Western media, but *perestroika* is not very much used partly because it is a more difficult word, I suppose, and partly because "openness" is the feature in Soviet society, in which we are most interested. The restructuring takes place in many different societies, it has to be going on all the time. But the idea of openness, will allow us to know one another better. We certainly need to have information in the United States about the Soviet Union and it is also

true that the Soviet Union needs information about us in the United States. And a practice of the openness will facilitate that.

QUESTION: What is the participation of Orthodox Churches and, in particular, the Patriarchal Parishes in the USA, in the activities of the NCCC?

ANSWER: The participation of the Orthodox Churches in the National Council of Churches is growing all the time. The Orthodox Church in America plays a very significant role in the life of the Churches, as do the Greek Orthodox Church and the Armenian Apostolic Churches. The patriarchal parishes of the Moscow Patriarchate are fewer in number, of course. But Bishop Kliment has been active in giving us some advice and counsel in making connections with the Patriarchate here, particularly in connection with the celebration of the millennium.

There is a growing awareness on the part of the other Churches in the National Council of Churches of the importance of Orthodox Churches and a growing participation on their part. At one of our recent Governing Board meetings we devoted our worship service entirely to the Orthodox services and we were led in worship by members of the different Orthodox Churches in the National Council of Churches. So, the growing participation is a very important one.

QUESTION: Which are the most urgent problems of the ecumenical, peacemaking and social activities of the NCCC today?

Which are the perspectives of the activities of the NCCC, on the whole, within the next few years?

ANSWER: We are constantly concerned about the internal issues in our own country. We see some indication that with the difficult economic situation we are experiencing that tends to bring out the difficulties of racism again. Because people compete for the jobs that are available, and it tends to set black and whites over against one another. Great strides have been made in the role of women and their freedom in the society. And that continues to make change and ferment, and, of course, with the freedom, come certain problems, people need to adjust to that, and some people do not adjust so easily.

A major issue is economic justice for

everyone and employment for people in the United States. There are also social issues. We are continuing to put an emphasis on increasing our worship and multiplication of parochial life in the National Council of Churches and continuing to stay in closer and closer relationships with the Churches, who are members of the National Council of Churches and are also work-

ing vigorously at continuing to improve relationships with Churches in the Soviet Union and to keep those issues of East and West. We have a major focus on South Africa, which has been going on now for some time and of course on Central America. We are protesting the policies of the Reagan administration towards Nicaragua and El Salvador.

THE REV. DR. ARIE BROUWER,
General Secretary of the NCCC in the USA

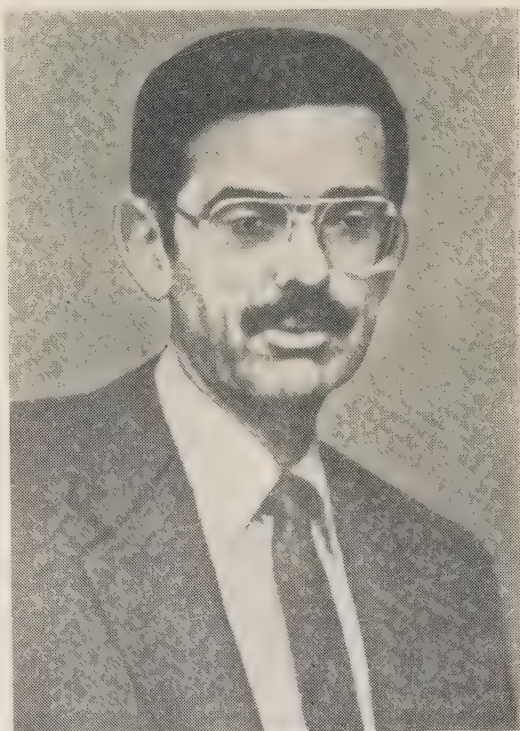
The Rev. Dr. Arie Brouwer, General Secretary of the National Council of the Churches of Christ in the USA (NCCC), was born on July 14, 1935, in the town of Inwood, Iowa, US. In 1954 he graduated from the college in the same state. In 1955 he received the degree of Bachelor of Arts at Hope College in the city of Holland, Mich., and three years later was awarded a bachelor's degree at the Theological Seminary in the same city. In 1978 he was awarded the degree of Doctor of Theology at Central College in the city of Pella, state of Iowa.

In 1959 he was ordained pastor of the Reformed Church in America. From 1959 to 1963 he was pastor of the Reformed Church of Corinth in Byron Center, Mich.; from 1963 to 1966 he was pastor of the Bethel Reformed Church in the city of Passaic, N. J. Alongside his pastoral ministry he conducted research in the field of theology. He is the author of "Meditations on the Text of the Acts of the Apostles" (*Prayer Time*, May, 1963), numerous articles in the *Church Herald*, and also of several books: *Tower of Babel* (1976), *Roots of the Reformed Church* (1977), among others.

In 1967-1968 he was chairman of the Board of Theological Education, from 1970 to 1977 executive secretary, and from 1977 to 1984 General Secretary of the Reformed Church in America.

In 1968 Dr. A. Brouwer was elected to the Board of the National Council of Churches of Christ in the USA, which incorporates 32 Churches and religious associations of various confessions, including the Reformed Church in America.

Having won well-deserved authority,



Dr. A. Brouwer became a member of the Central Committee of the World Council of Churches (1979-1983). From 1979 through April 1983 he was moderator of the 2nd WCC Programme Unit on Justice and Service, which includes the Commission of the Churches on International Affairs, the Programme to Combat Racism, Christian Medical Commission, Commission on Inter-Church Aid, and the Commission on the Churches' Participation in Development. In April 1983, the Rev. A. Brouwer was elected Associate General Secretary of the WCC.

For a number of years Dr. A. Brou-

wer represented the Churches of the USA at various international meetings in many European, Asian and African countries, and also visited the Soviet Union. In 1981 Dr. A. Brouwer was elected Chairman of the NCCC Commission for Ties between the Churches in the USA and the USSR.

Beginning with 1984, Dr. Arie Brouwer has been heading the NCCC in the USA in the capacity of its General Secretary.

For many years now Dr. A. Brouwer has been expending efforts to develop friendly relations between the NCCC and the Churches of the Soviet Union and to strengthen joint efforts for promoting peace. He took part in the drafting of "Choose Life", a joint statement for peace by the representatives of the Churches of the USA and the USSR, which was adopted in March 1979 in Geneva. This statement stresses, among other things: "We confessed that seeking our security through arms is in fact a false and idolatrous hope and that true security can be found only in relationship of trust" (*JMP*, 1979, No. 6, p. 36).

Addressing the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" on May 11, 1982, in Moscow, Dr. A. Brouwer delivered an impassioned speech on behalf of the NCCC in the USA in which he said: "Increasingly the Churches in the United States are denouncing the arms race, including America's participation in it, as violation of our national honour, an intolerable immorality, a contradiction of our deepest beliefs, and a source of estrangement from the human family" (*The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe"*. Moscow, May 10-14, 1982. Publication of the Moscow Patriarchate, Moscow, 1983, p. 113).

Dr. Arie Brouwer headed the American delegation at the programme of joint prayer for peace of the Churches of the USA and the USSR during the summit meeting between US President Ronald Reagan and General Secretary of the CPSU Central Committee Mikhail

Gorbachev in Geneva (November 1985).

On January 24, 1985, Dr. A. Brouwer, who headed a demonstration against apartheid, organised by the NCCC in the USA, in front of the embassy of the Republic of South Africa in Washington, was arrested. In a speech he delivered during the demonstration, he stressed that the National Council of the Churches of Christ in the USA and its member-Churches have been waging a consistent struggle against racist segregation and apartheid for over 30 years.

As head of the NCCC in the USA, Dr. A. Brouwer carries on a traditional fraternal cooperation between this ecumenical association and many Churches of the Soviet Union. This is evidenced by the 4th exchange visit of religious workers from the Soviet Union to the USA in April 1986 (in return for the October 1984 visit of the US NCCC delegation to the USSR).

The foundation of the fraternal relations between the Russian Orthodox Church and the National Council of the Churches of Christ in the USA were first laid in 1956. This friendship was inaugurated by Metropolitan Nikolai of Krutitsy and Kolomna (†1961), the first head of the Department of External Church Relations, and Dr. Eugene Carson Blake (†1985), President of the NCCC in the USA in 1954-1957. Notwithstanding the difficulties in relations between the Soviet Union and the USA, the repeated worsening of the international climate and the exacerbation of political tensions, the Churches of the two countries have since then invariably remained true to the spirit of Christian love. "We have always been and remain together, testifying to the unity of many of our aspirations and tasks," His Holiness Patriarch Pimen said at a reception given in honour of the delegation of the NCCC in the USA on October 23, 1984, (*JMP*, 1985 No. 1, p. 54). The visit of Dr. Arie Brouwer to the Soviet Union at the invitation of the Russian Orthodox Church from May 22 to 29, 1987, will also promote mutual understanding and cooperation.

V. NIKITIN



Problems of the Rise of Russian National Self-Consciousness in Connection with the Baptism of Russ

The National Idea in the 16th-17th Centuries



In the 16th century the Russians' growing national self-consciousness came into an acute and multiple conflict with the obsolete forms of the autocratic government. "The united Great Russia, constituted around Moscow, gave rise to the idea of State of the Russian people, but this idea, essentially implying a rejection of the patrimony, was expressed in the categories of the traditional patrimonial system, which made the sovereign of all Russia see himself not as the supreme ruler of the Russian people, but merely as the hereditary master, the territorial owner of the Land of Russia."²⁴ This social incongruity brought about a crisis that eventually culminated in the "great disruption of the State of Muscovy" — the Time of Troubles.

By 1611 Russia presented a tragic picture: Moscow burned by the Poles, Smolensk in Polish hands, the Swedes installed in Novgorod, Pskov under sway of the impostor Sidorka. There was not the least vestige of centralized government. Powerful divisive forces were at work. Even during the internecine wars of the 12th century Russ was in a less grievous condition. Now every city began to regard itself as an independent centre free from all ties with other cities. The links that made for unity were breaking, the moral values were being questioned.

At this critical moment the spiritual heirs of St. Sergiy of Radonezh rose to the defence of the Russian people. Patriarch Ermogen, Archimandrite Dionisiy of the Trinity Monastery and cellarer Avraamiy Palitsyn were sending out messages inspiring the people of Nizhni Novgorod and, later, all Russ to fight the invaders and the forces of disunity. The monastery itself had withstood a long siege and was seen as an example of Russian fortitude. As a result, it became possible, by 1613, to halt the calamitous disintegration of Russian society and the Russian State. But the restoration of its integrity could only have a positive effect if an end were put to the moral corruption of the people which had set in at the end of the 16th century.

The ethnic and ecclesiastical principles which had begun to merge under Princes Vladimir and Yaroslav and once again in the day of St. Sergiy of Radonezh, were veering apart. This puts an imprint of unease on the whole of the 17th century. One feels that every foundation had been shaken.

And yet the more these crisis phenomena appear in bold relief to the historian, the more conscious he is of the significance of the chan-

ges that were taking place: in the face of the painful cataclysms the people were awakening to a new conception of their rights and tasks. In the 16th century, they saw themselves as a static, passive mass. Now, having lived through a period when they had only themselves to rely on, they began to emerge from stagnation and rise to the level of the tasks history was confronting them with.

The growth of the self-consciousness of the people was preparing the ground for a reappraisal of the significance of the personality. The traditional obedience and servility, the feeling of being dissolved in the multitude, the submission to the ossified forms of everyday life began to be counteracted by the individual element. The question of spiritual education was now being posed differently too. Moscow began to be seen as the "Third Rome" not only in the political sense. There was a budding feeling that the Russian people had a special spiritual mission to perform. Ancient Russian society's spiritual unity, kept intact despite severe trials thanks to the stability of the Church Rules, provided a basis for further development.

The St. Petersburg Period

The 19th-century Russian educated society was divided in its attitude to pre-Petrine Russ. Some regarded it as an ever-relevant ideal, while others placed the beginning of time for Russia in the early 18th century and turned their backs on its earlier history.

As years passed, the extreme views lost much of their appeal, with the polemic stance increasingly being supplanted by a more objective, historically grounded attitude. Academician D. S. Likhachev writes: "Did Peter and his epoch really dig an abyss between old and new Russia? Did the culture of new Russia really follow, in every respect, in the footsteps of the West, did it break with tradition and completely abandon the heritage of old Russ?"²⁵ Certainly, not. Notwithstanding the radical change in "semiotic systems" and the far-reaching Europeanization, "the heritage of old Russ" remained — thanks to the Orthodox Church — the real foundation of Russian national life. As Archbishop Sergiy (Grishin, †1943) of Gorki aptly pointed out, Peter the Great "understood that the Russians' hearts would only be drawn to the new centre of political life [St. Petersburg] when the light of sanctity was kindled there. With this aim in view he translated the relics of Prince St. Aleksandr Nevsky from Vladimir to the new capital and, probably more important still, contributed to the restoration and flowering of the

Concluded from *JMP*, 1987, Nos. 7 and 8.

Valaam Monastery, the repository of the relics of Sts. Sergiy and German, who had dwelt in these parts, the extensive realm of ancient Novgorod. These were local, native saints and they would appeal more strongly to people's hearts and reconcile them to the new centre of Russian life."²⁶

Dostoevsky in his day, while sharply criticizing the form in which the radical changes had been carried out in Russia, did justice to Peter's "great, thoroughly Russian will". "Civilization," he said, "has led us back to our native soil. It has not turned us into Europeans pure and simple, has not cast us in any ready-made European form, has not robbed us of our national character." On the contrary, he points to "the unconscious and extraordinary tenacity with which the people held on to their idea".²⁷ This very idea is the idea of the Church, of Christianity, and it was not distorted by any changes in Russia's historical image. If anything, the opposite is true: the 18th and 19th centuries witnessed tremendous spiritual achievements, and it was at this time that the Russian Christian ideal was conceived most consciously and assumed its ultimate distinctive features. Indeed, "despite the widely current view, the Synodal period can by no means be regarded as a time of decline, of scarcity of spiritual energy, of degeneration."²⁸ Nor can it be considered a time when the national ideals were consigned to oblivion or lost touch with Christianity. On the contrary, at the critical moments of Russian history in the 18th and 19th centuries the vitality of these ideals was displayed as strikingly as ever.

The Napoleonic wars, especially the Patriotic War of 1812, put the Russian people to a severe trial. At this hard time the Orthodox Church served as a fountainhead of spiritual and moral strength, helping to rally the nation in the face of the common enemy. The 1812 war produced a clear consciousness of the operation of Divine Providence, teaching people to see the higher significance of current events and calling forth a wave of enthusiasm in all sections of society.²⁹

The finest qualities of our people, brought up by the Orthodox Church, were graphically displayed during the Russo-Turkish war of 1877-1878. The rise of the popular national movement in connection with the "Slavonic cause"³⁰ came as a complete surprise to the educated sections of Russian society. In his "Journal of an Author", Dostoevsky explained it thus: "As the people see it, the whole thing unquestionably comes down to the destinies of Eastern Christianity, i. e. Orthodoxy. Our people know neither Serbs nor Bulgarians. It is not the Slavs or Slavism that they are helping with their pennies and volunteers, but the Orthodox Christians, our brothers, who — they hear — are suffering on account of their Christian faith at the hands of the Turks, the 'godless Hagarians'. That, and that alone, accounts for this year's popular movement."³¹

Brought up by the Orthodox Church the Russian people have never been guilty of national arrogance, of striving to enrich themselves through the subjection of other peoples, or of making a cult of brute strength. Aggression and militarism in whatever form are repugnant to the Russian soul. Conversely, love of the Motherland and the readiness to sacrifice one's

life for one's near and dear, for the cause of good and justice, are innate in the Russian character.

Orthodoxy and Patriotism

The 20th century brought radical changes in the history of all mankind. People sensitive to the significance of the events taking place compared it to the 1st century, the beginning of a new era. Light from the future fell upon the old values.

In 1901, Patriarch Sergiy, one of the most distinguished hierarchs of the Russian Orthodox Church, said in connection with his nomination to the dignity of Bishop of Yamburg: "The external circumstances of a bishop's service may vary greatly. Bishops may live in honour and wealth, they may enjoy extensive civil rights and privileges, but may also have no rights at all. This depends on accidental and external factors, on Christianity's status within the State, on popular and social customs. As these external factors change, the situation may change too. But the essence of episcopal service remains unchanged — it remains a service of reconciliation, pastoral service. And being a pastor means living not an isolated life of one's own, but the life of one's flock, it means sharing its ails and bearing its burdens — for the one purpose of promoting its salvation, of dying so that it might live."³² The "service of reconciliation", service for the good of one's neighbours, the preaching of the ideals of good and peace, has in fact become the salient feature of the activities of the Church in our century.

It was during this century, one of almost incessant war, that the Church, with a dedication unparalleled in the past, devoted herself to peacemaking, to spreading the Word of Christ, *Who came and preached peace* (Eph. 2. 17). This service of peacemaking is in complete harmony with the national ideal formed in the early Middle Ages. The Russian people's profound peaceableness was particularly noted, in their day, by Slavophiles. Truly, the Gospel behests guiding the Church in her peacemaking service have become part and parcel of our national character.

At the same time, the Russians' peaceableness and brotherliness never took the form of a sterile pacifism. Characteristic in this respect was Vladimir Solovyev's polemic against Lev Tolstoi's "refusal to resist evil with violence". Solovyev expounded the traditional attitude of the Church. Its correctness was borne out by the whole subsequent course of events.

The Great Patriotic War (1941-1945), the severest test that fell to the lot of the Russian people in the 20th century, brought into focus the noblest features of our national character, which blends lofty patriotism with Christian love and selflessness.

The appeal, directed by Metropolitan Sergiy of Moscow and Kolomna, the Patriarchal Locum Tenens, to all the parishes of the Russian Orthodox Church on June 22, the first day of the war, emphasised those features of the Russian character, cultivated by Christianity, which had always helped the people rebuff aggressors. Metropolitan Sergiy placed the war into the broad context of Russian history. "We are witnessing a recurrence of the times of Baty, of the German knights, of King Charles of Sweden and of Napoleon."³³ As in those times, the

Metropolitan stressed, our country was being invaded by enemies of Orthodox Christianity. Their aim was "once again to try and bring our people to their knees before unrighteousness, to compel them by naked force to sacrifice the well-being and integrity of their Motherland and renounce the sacred behests of love for their country."³⁴

Indeed, nothing is so deep-seated in the Russian character as the thirst for righteousness, on the one hand, and the repugnance towards unrighteousness, on the other. The quest for, and the love and worship of righteousness are also the distinctive features of Russian literature, which has always championed morality. Righteousness is strong because it is righteous. It needs no recourse to force. Unrighteousness alone seeks to assert itself by violence, which fascism made a principle of its man-hating ideology. "The Russian soul is consumed in a fervent search for righteousness, absolute Divine Righteousness and salvation for the whole world and the Resurrection of the Dead for the new life."³⁵ It was the tremendous moral strength flowing from the worship of righteousness, that, according to Metropolitan Sergiy, was to lead the Russian people to victory.

Serving righteousness involves self-abnegation. "Our ancestors", Metropolitan Sergiy stressed in his appeal, "did not despair even in extreme predicament, for they had no thought of the dangers threatening them personally, or of their personal advantage. They only thought of their sacred duty to their Motherland and faith, and they emerged victorious."³⁶

The history of the Great Patriotic War confirmed the truth of Metropolitan Sergiy's words. Believers sacrificed everything for the salvation of their country. At the Metropolitan's call, funds for the war effort were being raised in every parish of the Russian Orthodox Church. This was reminiscent of the Russian people's patriotic feat in the early 17th century, when they had risen to fight the foreign invasion and raise their country from the ruins. It was not accidental that Metropolitan Sergiy, referring to the contribution by the people of Gorki, wrote: "Nizhni Novgorod* has done credit to the memory of Kuzma Minin."³⁷

Believers in encircled Leningrad received great spiritual and moral help from Metropolitan Aleksey of Leningrad and Novgorod (later His Holiness the Patriarch), who uplifted his flock throughout the 900 days of the siege. Characteristic of his sermons at the time was the emphasis of the vital link between the Orthodox Church and our country's history, on the special spiritual significance of patriotism. "It is a distinctive feature of the Russian people", Metropolitan Aleksey said in 1941, "that their patriotism takes the form of a profound, fervent love of their country. This love can only be compared with the love we feel for mother, with tender concern for her." At the same time, Metropolitan Aleksey pointed out that the Russians' patriotism is based not on narrow-minded nationalism, but on the feeling of belonging to the God-man organism of the Church.

The war years witnessed a revival of the characters of Russian Church history, the mighty embodiments of God's help to the suffering people. The great patriot-saints who had con-

tributed to the liberation of the Motherland from foreign oppression appeared in a new light. It was then, too, that the assimilation of the spiritual treasures of our past began and the fateful effects were realized of the loss of historical memory and the abandonment of the finest traditions of national history.

Ever since then, study of the heritage of Ancient Russ has been inseparable from patriotic education. The hard experience of the war showed the effectiveness of relating educational work to the traditional features of the Russian national character.

The National Roots of Peacemaking

The activities of the Russian Orthodox Church during the Great Patriotic War showed the depth and organic nature of her patriotism. The subsequent period, up to the present, saw the unfolding of her vast peacemaking potential. Peacemaking as such is not new to Russian Orthodoxy. The foundations for it were laid in our national character and became inseparable from it as early as the time of the Baptism of Russ. The adoption of Christianity had a decidedly beneficial effect, quelling as it did the warlike tendencies of the heathen Slavs. Prince Vladimir ceased to wage offensive wars and established peaceful relations with all neighbouring Christian countries. Russ renounced the policy of aggrandizement. Although enemies from East and West kept striking heavy blows at it, Russ never returned evil for evil. It confined itself to repelling aggression, without ever launching aggression itself. The religious Russian people have always cherished the words of St. John Chrysostom, one of the most revered and widely read saints, that peace is "the mother of all good" and "the foundation of all joy".

In our tragic age the Russian Orthodox Church takes an active part in the peace movement, basing herself on this millennial tradition of peaceableness, which has become an organic feature of our national character.

In his first appeal for peace, His Holiness Patriarch Aleksey wrote in 1949: "Our people have experienced the grim tempest of war, which brought them so much misfortune, sufferings and boundless sorrow. The wounds caused by the war have not yet healed in the hearts of innumerable wives, mothers, fathers and brothers. The blood of Soviet youth has drenched not only its own land but other lands throughout the world, and our people recall war with aversion; the very word 'war' and all that is associated with this concept is hateful to them."³⁸ More than forty years have passed since the end of World War II, but the wounds have not closed yet and memories of the past impel us to fight even more resolutely for a peaceful future. The programme for this struggle was outlined by Patriarch Aleksey as early as 1949: "The Orthodox Church of Christ, which preaches peace and mutual love, observes with sorrow the grim outlines of an impending new storm, of a new war — a war crueler even than the last whose wounds are still bleeding — looming on the political horizon; the preaching and preparation of a new war has begun in some countries; and the Church urges all those who treasure peace to support the aspiration to unity for the sake of the common defence of peace."³⁹ Ever since then the Russian Orthodox

* The original name of Gorki.—Ed.

Church has worked for peace on a broad scale. The firm theological foundation on which this work rests — the support of all believers — shows that Christ's holy precept, *Blessed are the peacemakers: for they shall be called the Children of God* (Mt. 5. 9), has struck deep roots in people's hearts since the Baptism of Russ. The idea of God-sonship, of God-manhood, central in Russian religious consciousness and Russian theology, is thus being newly realized in our age, when mankind stands at a tragic turning-point of its history. In these fateful years the voice of the Russian Orthodox Church rings out with special strength.

The record of the last few decades shows that the new forms of peacemaking stem from the spiritual totality of Russian Church life, evolved over the centuries, and are linked with the hierarchy of moral values embedded in the national consciousness for a whole millennium. One even may speak of a certain invariance, for underlying these new forms of serving the cause of reconciliation (2 Cor. 5. 19) is a spiritual magnitude which essentially remains unchanged in all its spiritual modifications and transformations.

In fact, life shows that only such invariance can make new initiatives and forms of work effective. A case in point is cooperation in peacemaking under the auspices of international Christian organizations.

The entry of the Russian Orthodox Church into the World Council of Churches in 1961 was a landmark in this respect. Operation in the ecumenical dimension means to us, among other things, promotion of peace, since without peace no genuine union is thinkable. The idea of peace has been dominant in moulding the very style of Orthodox theological thinking. St. Serafim of Sarov, the great Russian ascetic, said: "Attain peace, and thousands will be saved around you." This, of course, gives a special stamp to our theological and peacemaking witness, revealing its intrinsic link with the ultimate destinies of the world and mankind in the soteriologic perspective opened up by the Gospel.

The Russian Orthodox Church is also making a great contribution to the activities of the Christian Peace Conference. In this connection I would like to stress that manifested in our CPC work is our historical consciousness of the Slavonic peoples' spiritual unity. By way of illustration I might say that the CPC is unthinkable without the creative cooperation of Russian and Czech theologians. Among the latter, I would especially like to mention the outstanding Christian peacemaker Dr. Josef Hromádka of blessed memory.

The same traditionalism marks the activities of the Russian Orthodox Church within the framework of the Conference of European Churches. In may be recalled that after the baptism Prince St. Vladimir Equal to the Apostles was above all concerned to see peace established among the Christian states of Europe. His son, Yaroslav I the Great, is especially remembered for maintaining extensive European contacts. Ever since then, concern for the European continent has been characteristic of Russian Christianity, and has been particularly pronounced in our age, which truly is an age of Apocalyptic worries.

Concern for the future of Europe in the context of the service of reconciliation impels us to constantly expand our theological and peacemaking contacts with the Evangelical Churches in the German Democratic Republic and the Federal Republic of Germany. The extensive cooperation in this field shows the vitality of the Christian ideals, which triumph over war, destruction and death. The global nature of present-day developments has also impelled the Russian Orthodox Church to step up its cooperation with Christians in the USA. The usefulness of such peacemaking ecumenical ties is commonly acknowledged. Suffice it to mention the joint document "Choose Life" (March 1979). The various forms of the joint peace service by US and Russian Christians provide a glimpse of the world to come. Discernible in them are the impressive features of a new mankind which, in the teeth of grim trials, must establish a sensible world order so that people *shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more* (Is. 2. 4).

Guided by this lofty vision of the future, the Russian Orthodox Church has, since the 1950s, been looking for new forms of cooperation at the inter-religious level, too. Dostoevsky stressed in his day: "To become a real Russian, to become fully Russian probably means just that—to become a brother of all people, to become *universally human*, if you like."⁴⁰ He also spoke of the Russians' being especially adapted for "world-wide, humanity-embracing fraternal unity" and of their striving for a "universal reconciliation" of ideas. The inter-religious world conferences held on the initiative of the Russian Orthodox Church in Moscow in 1977 and 1982 demonstrated the boundless prospects open to peacemaking thought in this respect.

The activities of the Russian Orthodox Church over many years are summarized in the Message of her Holy Synod on War and Peace in a Nuclear Age. Embodying, as it were, her most important achievements, it also offers broad vistas to the future. Clearly manifest in the message are the traditional, characteristic features of Russian theological thought: profound biblicism, Patristic experience and strict adherence to divine services. These values have stood the test of time in the qualitatively new conditions of the nuclear age and provide a stable, reliable basis for fruitful peacemaking service.

The peace activities of the Russian Orthodox Church are steadily growing in scope and depth, involving the broadest sections of believers. They see in peacemaking a concrete realization of the Orthodox moral ideals, which have, over the centuries, entered the flesh and blood of the Russian people. Basing herself on her millennial tradition, the Russian Orthodox Church increasingly asserts herself as a true centre of religious peacemaking. She is stepping into the next millennium of her existence firmly trusting in God, *for He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity* (Eph. 2. 14-15).

NOTES

²⁴ V. O. Klyuchevsky. "A Course in Russian History"—*Sochineniya* (Works). Moscow, 1957, Vol. III, p. 16.

²⁵ D. S. Likhachev. *Proshloe — budushchemu* (The Past—to the Future). Leningrad, 1985, p. 384.

²⁶ *Pravda o religii v Rossii* (The Truth about Religion in Russia). Moscow, 1942, pp. 30-31.

²⁷ F. M. Dostoevsky. "Book-Learning and Literacy." Article One. *Polnoe sobranie sochineniy* (Complete Works). Leningrad, 1979, Vol. XIX, p. 18-19.

²⁸ Archpriest A. Schmemmann. *Istoricheskiy put Pravoslaviya* (The Historical Path of Orthodoxy). Paris, 1985, p. 382.

²⁹ P. Znamensky. *Chteniya iz istorii Russkoi Tserkvi za vremya tsarstvovaniya imperatora Aleksandra I* (Readings on the History of the Russian Church in the Reign of Aleksandr I). Kazan, 1885. See also: A. N. Pypin. *Religioznye dvizheniya pri Aleksandre I* (Religious Movements in the Reign of Aleksandr I). Petrograd, 1916.

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³¹ *Ibid.*

³² *Pravda o religii...*, p. 50-51.

³³ *Ibid.*, p. 16.

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³⁵ N. Berdyaev. *Sudba Rossii* (The Fate of Russia). Moscow, 1918, p. 13.

³⁶ *Pravda o religii...*, p. 16.

³⁷ *Ibid.*, p. 57.

³⁸ *The Russian Orthodox Church in the Fight for Peace*. Published by the Moscow Patriarchate. Moscow, 1950, p. 19.

³⁹ *Ibid.*, pp. 19-20.

⁴⁰ F. M. Dostoevsky. "Pushkin." An Essay. Delivered at a Meeting of the Society of Friends of Russian Literature on June 8, 1880.—*Complete Works*. Moscow, 1958, Vol. X, p. 457.

FILARET,

Metropolitan of Minsk and Byelorussia

FOR THE 650TH ANNIVERSARY OF THE TRINITY-ST. SERGIY LAVRA

Icons from the Cell of St. Sergiy of Radonezh



The icons of St. Nicholas and the Mother of God "Hodegetria" from the collection of the Zagorsk History and Art Museum furnish a valuable clue to the religious thinking of the contemporaries of St. Sergiy of Radonezh. Tradition has it that they belonged to St. Sergiy himself and he used to pray before these icons. The legendary lore is corroborated by documents dating back to the 16th and 17th centuries.¹ Specialists dated both by the early 14th century, and defined their style as typical of the Rostov-Suzdal school of icon-painting, which gives grounds to believe that both once belonged to the family of Rostov boyars from which came schemamonk Kirill and schemanun Maria, the parents of St. Sergiy.

According to historians and students of art it was these icons that they were holding in their hands as they gave their blessing to one of their three sons, who, they felt, was predestined to the service of God.

The significance St. Sergiy attached to his parents' blessing is clearly seen from the fact that only following their retirement to the Monastery of the Protecting Veil of the Mother of God in Khotkovo and their peaceful demise there, the youth Varfolomei left his inheritance to his junior brother Petr took up the schema and retired to a wilderness. At the time Stefan, his elder brother, had already widowed and become a monk at the monastery in Khotkovo.

In his essay, "The Prayer Icons of St. Sergiy", Priest Pavel Florensky, an outstanding



Icon of St. Nicholas

14th century

theologian of the Russian Church, compares the stylistic features of the two icons and comes to the conclusion that their artistic imagery is marked with deliberate contraposition



Icon of the Mother of God "Hodegetria"

14th century

and that they should be viewed as a diptych treating different pictorial aspects of one general theme. "The painter made them as a pair," he writes. "The first icon depicts the Divine light-footedly descending from Heaven; the second, the human performing the feat of hewing out in granite steps of ascent to Heaven. The former embodies the Heavenly Kingdom come to earth, the eternal rejoicing in Spirit the Comforter; the latter personifies the earthly zealous search. 'Hodegetria' is a priceless pearl glowing with warm light and self-contained in its perfect setting; St. Nicholas is a merchant who has sold all his possessions in order to acquire that precious pearl of Heavenly wisdom. On the former icon is the path of incarnation; on the latter—the path of spiritual unfolding. 'Hodegetria' sheds the light of tranquil hope; St. Nicholas, the Conqueror of people reminds one of the need for spiritual self-discipline. The divine grace granted freely, and the feat of the human spirit demanding effort are the two prototypes, the two ideas offered for contemplation that governed the inner life of a man who in the days of yore would pray before the two icons that belonged to St. Sergiy.

"These two ideas lie behind the basic trends in Byzantine culture. They were part of Byzantium's spiritual legacy the Russian people were called upon to enrich and develop. These ideas found different artistic expressions, but these particular images of 'Hodegetria' and St. Nicholas the Miracle Worker were the focal point

of cristallisation of respective emotions and must be recognized as primal embodiments.

"The image of a saint is invariably an expression of an idea of human feat, concentration of the heart, spiritual effort, yet ... in St. Nicholas the Miracle Worker the Russian people have always seen the epitome of sainthood. It is in him, and not in any other saint that they have always recognized the religious guardian of Russia, the embodiment of episcopacy.... The image of St. Nicholas the Miracle Workers is that of an archetypal saint, the embodiment of human saintliness, rather than merely the image of one of many saints. Thus, it is not at all accidental that this icon was one of the two owned by St. Sergiy that we have... Whatever the explanation one can think of, the spiritual founder of Russian culture had as a focus of his monastic life the symbol of human feat most strikingly represented. We cannot explain it as a historical coincidence, and must view this symbol as one of the first buds of Russian culture.

"The latter statement applies to an even greater degree to the other icon of St. Sergiy—'Hodegetria'... It stands out among other icons of the Mother of God just as the icon of St. Nicholas the Miracle Worker stands out among those of other saints. 'Hodegetria' is the absolute expression of Holy Motherhood.... A study of numerous icons of 'Hodegetria' makes it abundantly clear that the one owned by St. Sergiy is typical of those painted in the 13th century. St. Sergiy's 'Hodegetria' has something in common with the 13th-century mosaic icons of the Mother of God in St. Mark's Cathedral in Venice."² The Mother of God "Hodegetria", is "the Guide", the One showing the way to salvation, the Bearer of the Good News of Holy Scripture to the world. There is an unmistakable succession in essence between the icon of "Hodegetria" and the icon "Annunciation" in which the Archangel glorifies the Virgin Mary for Her deed of incarnation of God on Earth with the words: "Hail, Thou that art highly favoured, the Lord is with Thee..." The icon of "Hodegetria" is the most faithful profession by Virgin Mary of the incarnated King of Heaven and *the Saviour of our souls*.

The icon of "Hodegetria" expresses to the full the fulfilment of the "Good News", the fulfilment of the Gospel. It also conveys the idea of the sacrifice of the Divine Child in atonement of the sins of the world, the idea of the Eucharist, and the idea of the liturgy as the fulfilment of the Gospel. Thus "Hodegetria" may be identified with the Gospel, for both are guiding stars showing the way to the Heavenly Kingdom.

It is not accidental that the icon of "Hode-

getria", which once belonged to St. Sergiy, expresses so fully and forcefully the idea of "the Heavenly Kingdom come to Earth, the eternal rejoicing in Spirit the Comforter". The benediction of the Kingdom of the Holy Trinity is the essence of the liturgy beginning with the very first exclamation of the celebrant: "Blessed is the Kingdom of the Father, Son, and Holy Spirit"... Rejoicing in Spirit the Comforter is the reflection of the "Good News of Christ".

St. Sergiy carried through his life the image of the Gospel of the Kingdom of the Holy Trinity. According to the above-mentioned *Life of St. Sergiy*, the child Sergiy confessed the Gospel of the Kingdom three times: before the reading of the Gospel, during the Cherubical Hymn, and immediately after the exclamation "The holy things unto them that are holy". The family icon of "Hodegetria" became the ultimate expression of "rejoicing in Spirit the Comforter".

In the words of Father Pavel Florensky, St. Sergiy's icon of St. Nicholas the Miracle Worker is the perfect expression of "episcopacy". According to the established tradition of icon-painting, St. Nicholas is depicted as bishop, with two medallions on his left and right, bearing the image of the Mother of God and Christ, respectively. The Mother of God is handing him the omophorion, the Body of Christ, and Christ is giving him the Gospel of the Kingdom, the Blood of the Testament.

The Foundations of Orthodox Monasticism

Monasticism as a beneficial historical institution of the Orthodox Church holds a special place in spiritual life and activity—special because of the special nature of the disciplines it involves. This does not mean that its goals and tasks in spiritual life differ from those pursued by the rest of Christendom. Monasticism is not a supererogatory feat and does not seek to revise the ideal of life proclaimed by Christianity. Orthodox monasticism is merely one of the more intensive methods of practising Christianity,¹ but like all these methods it is based on those commandments of Our Saviour Christ the observance of which inevitably involves, for everyone, certain spiritual efforts, discipline, the sacrificial bearing of one's cross.²

Orthodox monasticism represents not an abstract philosophical doctrine, as do some other religions, not an isolated sprout of theological thought, but a "complete, integral type of Christian living."³

Underlying the monastic feat of life-long asceticism is, above all, the Christian ideal of man's complete devotion to God, of lofty spiritual self-denial before the Creator and Saviour, love of Whom impels believers to retire from worldly life and embrace the higher, perfect, Divine life as eternal and blessed. "We have chosen for ourselves," says St. Theodore, a

Thus, according to tradition, God Himself and the Most Holy Mother of God raised St. Nicholas to bishop's dignity after he had laid bare and denounced the heresy of Arius.

It is by no means accidental that the greatest of Russia's saints inherited from his boyar family the icons of the Mother of God "Hodegetria" and St. Nicholas. Divinely predestined to belong to the finest son of Russia, these icons embody two principal concepts passed on to the Russian people—the concept of "episcopacy", intercession before God for the people, as represented in the image of St. Nicholas, and the concept of service, liturgical act to establish the Kingdom of the Holy Trinity on Earth as represented in the image of "Hodegetria" the Bearer of the Good News. It was to the triumph of these sacred ideas that St. Sergiy devoted all his life. The most striking memorial of that saintly life, which the Russian people will always associate with their great saint, is the magnificent icon of the Holy Trinity by St. Sergiy's disciple St. Andrei Rublev.

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² Father Pavel Florensky. *Op. cit.*, pp. 89-90.

Deacon

Aleksandr MUMRIKOV

founder of the Studios Monastery in Byzantium (8th century), "neither military rank nor civilian dignity; we have chosen something much more exalted and immeasurably more inspiring—we have chosen the service of Heaven, the true and ever relevant service which requires deeds rather than words."⁴

God in His infinite grace and untold charity calls all humans to eternal salvation and spiritual perfection. He has no pleasure in anyone's ruin or death (Ezek. 33.11). But being sinful and given to carnal pleasures, not everyone hears in his heart or responds to God's call, not everyone can bring himself to abandon earthly living and take Christ's good yoke upon oneself (Mt. 11.30). Without encroaching on man's moral freedom, the Lord determines and proposes to everyone a feat according to his spiritual powers and abilities. From early on, Christ's Church has held that the discipline of curbing the flesh *for the kingdom of heaven's sake* (Mt. 19.12), e.g. celibacy, can only be performed by those who are called to it by Christ's grace, by those *to whom it is given* by God (Mt. 19.11).

The fathers of the Church tell us that Christians thus called are mostly monks.⁵ Abba St. Paphnutius, according to the writings of St. John Cassian, teaches that "monasticism is a special Divine calling. The people who have

followed it, though they may have been of the most diverse origins and even formerly prone to vice, at the summit of their lives displayed the stamp of belonging to the chosen ones.”⁶

In Christ's Church, monasticism implies a constant consciousness of the need to save the soul from sin, which leads to perdition and eternal death, and to perfect it spiritually through the good revealed in the teaching of the Holy Gospel. Monasticism is not the feat of one day but of a whole intense life. The fathers of the Church teach that this perpetual feat gives man profound and true knowledge of his soul as fallen. Bishop Ignatiy Bryanchaninov, the ascetic teacher of monastic living, says: “What is needed are feelings, cultivated over a long time, that enable one to distinguish between good and evil.”⁷

“As we speak about the perfection of the monastic way of life, we rule out all thought of pride in it. We speak about the need for perfection in Christianity, since without it there is no Christianity.”⁸ “The purpose of monastic living,” Bishop Ignatiy says, “consists not only in attaining salvation, but preeminently in attaining Christian perfection.”⁹ “The ideal of salvation is the ideal of ‘Godlikeness’, and this is achieved through communion with the Holy Spirit, through spiritual feats.”¹⁰

Spiritual perfection is the point and purpose of monastic living. Figuratively speaking, it is “a different kind of living”, without “the city that is” it is, as it were, a new “city”, one of a special kind.¹¹

St. John Chrysostom says: “Those who believe that one thing is required of the monk and another of the layman are altogether mistaken. On every score, the two are liable to the same accounting. For, whether monk or layman, he who rages at his brother in vain, equally insults the Lord. All people should strive to reach the same summit of perfection. When bidding us enter in at the strait gate, the Lord is addressing all people.”¹²

Hence it is wrong to believe that monasticism is the only path to salvation. Christians living in the world are known to have reached the summit of perfection just as did those who dwell in deserts and monasteries. For example, the *Life of St. Antony* speaks of a shoemaker who had attained the great virtue of humility, which the hermit himself lacked.¹³

NOTES

¹ N. D. Kuznetsov. *Obshchestvennoye znachenie monastirei* (The Public Importance of Monasteries). Vyshny Volochek, 1908, p. 5.

² Hieromonk Sofroniy. *Ob osnovakh pravoslavnogo podvizhnichestva* (On the Principles of Orthodox Asceticism). Paris, 1952, p. 5.

³ “Orthodox Russian Monasticism”.—*Vera i razum* (Faith and Reason). 1907, p. 135.

⁴ St. Theodore of Studios. *Dobrotolyubiye* (Philokalia on Prayer of the Heart). Moscow, 1889, Vol. 4, p. 85.

⁵ The word *monk* derives from the Greek *monos*. The Greeks, Serbs and Bulgarians also use the term *kalouger* which means “good starer” (regardless of age) (see, e.g., Palladios. *Lausiak History* (in Greek) 34, 1058 B, 113 D et sq.).

⁶ St. John Cassian. *Pisaniya* (Writings). Tr. from the Latin. Published at St. Ferapont's Monastery. 1877, p. 445.

⁷ Bishop Ignatiy (Bryanchaninov). *Sochine-niya v pyati tomakh* (Works in Five Volumes).

Therefore, salvation in the Church does not depend on one's external status, as many of us Christians tend to believe. The work of salvation should be seen as one's spiritual and moral activity based on the doctrine of the Holy Gospel and the experience of the fathers of the Church. As Church historian and theologian N. Kapterev points out, “true monasticism, by its very essence, consists not in black vestments, fasts, long praying, mortification of the flesh and an exclusive preoccupation with one's own salvation, but solely in the practical execution of Christ's commandments, in the active, unflinching manifestation of love, truth and charity towards our neighbours. Without these qualities no one can be saved.”¹⁴

Genuine monastic living is, in a sense, a yoke, but a very special one—“Christ's yoke”: it is a blessed burden holding out the greatest reward to him who bears it, a light burden, because it is borne with God's help and in the manner of Christ, the First Ascetic, Who called it the “good part”.

Many people, failing to grasp the meaning of retirement from the world, regarded monasticism as something odd and unnatural. This superficial view reflects a lack of knowledge and understanding of the true purposes of monasticism, purposes deriving directly from the spirit and significance of the Gospel.

Monastic living is not an oppression of man's spirit, not a withdrawal of life itself or of the joy of life. On the contrary, in monasticism man attains the kind of life that satisfies him most fully, giving him consolation, *joy and gladness* (Ps. 51.8). By forsaking every kind of evil and of wordly lust, by withdrawing from the vanity of everyday life, the monk achieves that exalted state of the spirit which alone can give us true happiness. He comes to know life in its noblest manifestations. According to St. John Cassian, strict ascetics say: “The abstinence of fasting causes us no discomfort, the labour of keeping vigils is sweet to us, obedience, poverty, the deprivation of all things earthly, and dwelling in the desert are borne with pleasure.”¹⁵

Orthodox monasticism gives vivid expression to the Gospel spirit of life. To Christ's Church it is a pillar of moral strength in her work to carry out the apostolic mission assigned to her in this world by our Lord Jesus Christ.

St. Petersburg, 1886, Vol. 1, p. 37.

⁸ “Letters of an Ascetic”.—*Khristianskoye chteniye* (Christian Reading). 1895, Issue 3, p. 569.

⁹ Bishop Ignatiy Bryanchaninov. *Op. cit.*, p. 210.

¹⁰ Father George Florovsky. *Vizantiyskiye otsy 5-8 vekov* (The Byzantine Fathers of the Church. 5th-8th Centuries). Paris, 1930, p. 146.

¹¹ *Ibid.*

¹² St. John Chrysostom. *Tvorenia* (Works). St. Petersburg, 1898. Vol. I, p. 76.

¹³ *Pisaniya svyatogo Antonia Velikogo* (Writings of St. Antony of Egypt). Moscow, 1883, p. 118.

¹⁴ N. Kapterev. “The Meaning of True Monasticism”.—*Bogoslovskiy vestnik* (Theological Messenger), 1903, Vol. I, January, p. 117.

¹⁵ *Pisaniya svyatogo Kassiana* (The Writings of St. Cassian). “Discourse I. On the Purpose of a Monk's Life”, Ch. II.

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The Sacrament of Penance

The Order of Confession

"God," the priest reminds us at confession, "is everything for Himself and everything for His creatures, to whom He has through creation granted existence, qualities, powers, welfare and well-being" (Metropolitan Filaret of Moscow). The Divine "everything" that is perceived by the heart of a person makes him capable of sharing his "well-being" with his neighbours.

Let us check our life and our conscience—is it with joy that we do good unto others? Bishop Feofan Govorov, a great expert on human souls and an ascetic of piety, said the following about himself in revelation of his spiritual interlocutors: "I am a very greedy person because everything I give others I give grudgingly." These words are revealing for us, too! We are the same. Lord, forgive us, greedy for benefaction! We either give nothing at all, or we give grudgingly.

Alms must be given in secret: and thy Father which seeth in secret himself shall reward thee openly (Mt. 6. 4). We must help others not out of vanity and pride, not out of a desire for gratitude and recompense, but out of sincere love of God and neighbour. And if we *sound a trumpet* (Mt. 6. 2) about our deeds, we shall impart vanity and hypocrisy to them. And then visible goodwill be eroded and destroyed by the "rust" of evil. Therefore, when doing good, we should immediately forget about it and go on to other good deeds. And God, *which seeth in secret himself shall reward thee openly* (Mt. 6. 4.). Lord, we do not know how to do good in this way! Forgive us, sinners!

While we are at peace with those to whom we exercise charity, we as if do not recall our small services, but as soon as a quarrel or enmity arises we begin enumerating the good deeds we have rendered to our current "enemy" and complaining of his ingratitude. It is here that the vain emptiness of our charity is revealed. Lord, forgive us, sinners! And teach us to do good deeds in a Christian manner for the sake of love and for Thy glory.

The virtue of charity is closely bound up with our attitude to the people closest to us—our

parents. Do we at times consider it onerous for us to give repose to their old age? Have we provided them with everything they require? Has anyone refused his mother or father shelter, and sent his parents off to other children or to an invalid home? Or have we perhaps refused to take gravely ill parents from the hospital, lest we be burdened by caring for those who spent years raising us, who for nights did not sleep by our cradle, who sacrificed everything to bring us up? Lord, forgive us for the glaring cruelty we have manifested unto Thee!

Or, we invite our father or mother into our family not out of sincere love for our relatives and a desire to serve them in order to return the debt of filial love, but to receive additional housing space or a self-contained flat, or so that mother could become a gratuitous nanny or maid in the family. The grandchildren have got bigger, and mother has grown old; she is weak and has become a burden. She begins to irritate us, and the idea strikes us: "If we could only get rid of her." If there are those among you who have this horrible guilt before God on your conscience make haste to change everything while your parents are still alive. If, however, it is already too late, ask the Lord and the deceased for forgiveness; pray for them and incessantly implore: "Lord, forgive us, sinners!"

Among the acts of mercy the Church attaches particular importance to spiritual acts. For example, help a morally errant person (a drunk, an adulterer, or a spendthrift) find the truth; convince him to give up his sinful habits; return to him faith in Divine aid and his own powers; reinforce a desire in him to live decorously. You will thus instil grace-giving and human powers into his weak and ailing soul and strengthen it. Such acts bestow upon the soul Divine forgiving, grace which cleanses it of sins. *He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins* (Jam. 5. 20).

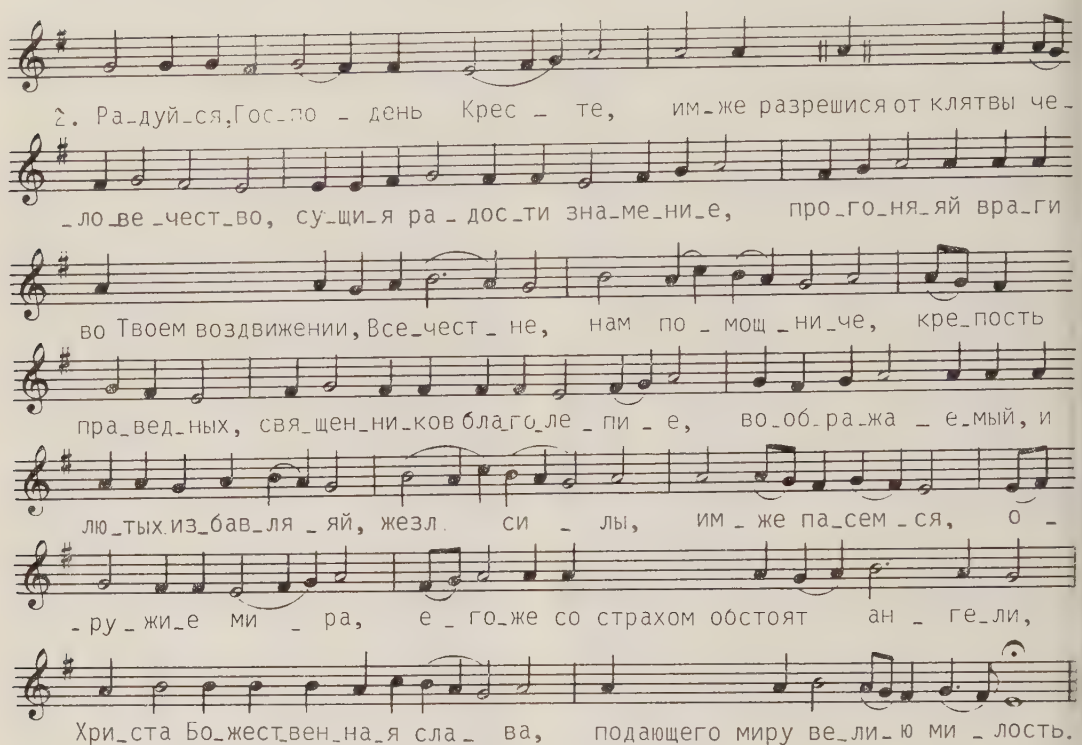
A. I.,

Archpriest Gennadiy NEFEDOV
(to be continued)

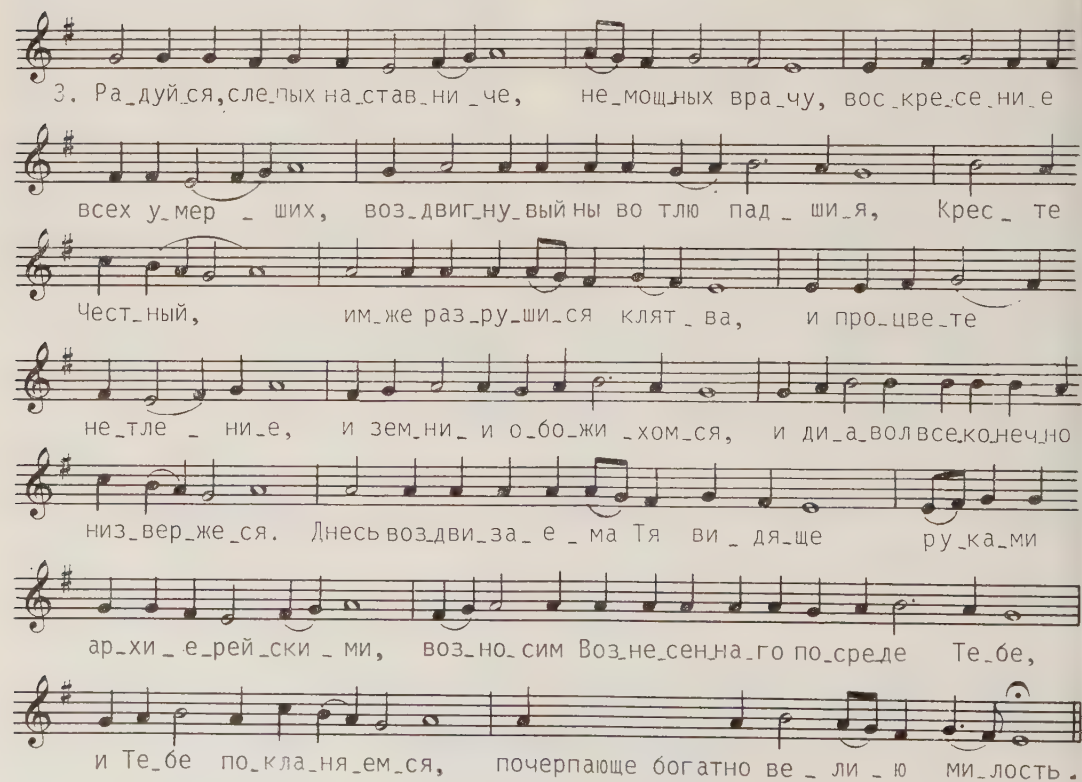
Continued. For the beginning see JMP, 1987, Nos. 5-8.

Sticheron to the Holy Cross

Znamenny Chant
Harmonization of N. Nosov



2. Ра-дуй-ся, Гос-по - день Крес - те, им-же разреши-ся от клятвы че-
ло-ве-чест-во, су-щи-я ра-дос-ти зна-ме-ни-е, про-го-ня-я вра-ги
во Твоем воздвижении, Все-чест-не, нам по-мощ-ни-че, кре-пость
пра-вед-ных, свя-щен-ни-ков благо-ле-пи-е, во-об-ра-жа-е-мый, и
лю-тых из-бав-ля-яй, жезл си-лы, им-же па-сем-ся, о-
ру-жи-е ми-ра, е-го-же со страхом обстоят ан-ге-ли,
Хри-ста Бо-жествен-на-я сла-ва, подающего миру ве-ли-ю ми-лость.



3. Ра-дуй-ся, сле-пых на-став-ни-че, не-мощных вра-чу, вос-кре-се-ни-е
всех у-мер-ших, воз-двиг-ну-вый ны во тлю пад-ши-я, Крес-те
Чест-ный, им-же раз-ру-ши-ся клят-ва, и про-цве-те
не-тле-ни-е, и зем-ни-и о-бо-жи-хом-ся, и ди-а-вол все-ко-нечно
низ-вер-же-ся. Днесь воздвиг-за-е-ма Тя ви-дя-ще ру-ка-ми
ар-хи-е-рей-ски-ми, воз-но-сим Воз-не-сен-на-го по-среде Те-бе,
и Те-бе по-кла-ня-ем-ся, почерпающе богато ве-ли-ю ми-лость.

С. I, Т. I
С. II, Т. II
А.

Б.

1. Ра-дуй-ся, Жи-во-нос-ный Крес-те, бла-го-че-сти-я непобе-ди-ма-я

по-бе-да, дверь рай-ска-я, вер-ных ут-вер-же-ни-е, Церк-ве

о-гра-де-ни-е, им-же тля разорится и у-празд-ни-ся, и по-пра-ся

смерт-на-я дер-жа-ва, и воз-не-со-х-ом-ся от зем-ли к не-бес-ным;

о-ру-жи-е не-по-бе-ди-мо-е, бе-сов со-про-ти-во-бор-че,

сла-ва му-че-ни-ков, пре-по-доб-ных яко воистинну у-доб-ре-ни-е,

при-ста-ни-ще спа-се-ни-я, даруяй миру ве-ли-ю ми-лость.

*(Мелодия во втором голосе)

P. DINEKOV.

THE DISCIPLES OF STS. CYRIL AND METHODIUS IN BULGARIA:

Report at the 2nd International Bulgaristics Congress

Sofia, May 1986. Sofia Press, 1986, 24 pp.

Last year the Sofia Press Agency Publishing House brought out in a separate edition the Russian translation of the report by Academician Petr Dinekov at the 2nd International Bulgaristics Congress. The report was devoted to the 1100th anniversary of the arrival in Bulgaria of the disciples of Sts. Cyril and Methodius Equal to the Apostles, Enlighteners of the Slavs. Academician P. Dinekov is a foremost expert on Old Bulgarian literature. He is director of the Centre of Sts. Cyril and Methodius and is also head of the Institute of Folklore under the Bulgarian Academy of Sciences. The present report studies the importance for Old Bulgarian, and, ultimately, Slavic, culture of the activity of the disciples and followers of Sts. Cyril and Methodius after their arrival in Bulgaria in late 885 or early 886.

Among the disciples of the first teachers of the Slavs, whose names we know, Sts. Kliment, later Bishop of Ohrid, Naum, Angelariy and Presbyter Konstantin, who later became Bishop of Preslav, were connected with Bulgaria. The titles of the first and the last indicate famous cultural and educational centres of Bulgaria under Simeon — Ohrid in the West, and the second Bulgarian capital — Preslav — in the East.

From the religious and political point of view Bulgaria of the era of Prince Boris I (852-889) was situated between the Christian East and West, between Byzantium and Rome. Having adopted Christianity in 865, at the time of the protracted conflict between the Western and Greek Churches, Bulgaria became a sort of a missionary zone in which Byzantine and Roman influences clashed. The Bulgarian prince skillfully took advantage of the intermediate position of his country between the two world capitals in order not only to preserve national and political sovereignty but also to create the country's own, unique Christian culture. The most important

problem for that early epoch was not so much the national separation of the country but the establishment of its culture and Church, and for this, it was necessary to collect the works of Slavonic Church literature; this could be done only with the help of the Slavonic alphabet.

In this context the arrival of the disciples of the first teachers of the Slavs precisely to Bulgaria seems not only understandable, but even logical. It was "Slavonic scribes" whom Prince Boris needed, for which reason he welcomed them with great honour in his capital of Pliska and provided them with all the conditions they needed for their work.

Written traditions, represented by Greek inscriptions, had existed in the Bulgarian capital since the formation in the 7th century of the Slavo-Bulgarian state.

Beginning with 870, after the arrival of the archbishop from Constantinople, divine service was conducted in Greek by Greek clerics. In order to introduce Slavonic liturgy in keeping with the wishes of Prince Boris, it was imperative above all to have liturgical books.

The latest discoveries by Bulgarian scholars have shown that at as early as the initial period of their sojourn in Bulgaria the disciples of Sts. Cyril and Methodius set about translating the missing liturgical texts into the Old Bulgarian literary language introduced by the holy brothers from Thessalonica. However, as it turned out, their activity was not confined to translating only. As a result of recent studies by Georgiy Popov, Bishop Konstantin of Preslav, who used to be considered the author of a single work — a service for St. Methodius, has now come forth in a new light — as one of the first and the most prominent composers of hymns of the era of the formation of Old Bulgarian literature. The scholar has discovered 37 canons, cycles of stichera and other liturgical texts, the author of which is Bishop Konstantin of Preslav.

Another Bulgarian scholar, Stefan Kozhukharov, has discovered a formerly unknown canon to St. Michael the Archangel of God, by the same author, and has also established that St. Naum of Ohrid is the author of a canon for St. Andrew the Apostle. This means that "Naum was not only an organizer of literary life, but was a writer himself".

In Preslav, the new capital of the country under the reign of Prince Simeon (893-927), which was chiefly a hub of literary and translation work, the "Instructive Gospels" (*Uchitelnoe Evangelie*) of Konstantin of Preslav, "Six Days of Creation" (*Shestodnev*) of Ioann the Exarch, and the treatise "On Letters" (*O pismenekh*) of Chernorizets Khrabr were written, and the collections of Prince Simeon, whose extremely rich library "served as a base of sorts for the work of translators", were compiled. In Eastern Bulgaria, in Ohrid, a "book school" was founded by the efforts of Sts. Kliment and Naum; in several years it trained hundreds of would-be workers in the field of the spiritual enlightenment of the native people. Thus, from the outset, the literary work which the disciples of the holy brothers headed and energetically carried out in Bulgaria consisted not only in translating into the language of the Slavs the creations of Byzantine genius, but also in original writing, which signified the phenomenon of a new culture. The activity of the immediate disciples of the holy brothers was the conclusion of their own labours through the final historical embodiment of their idea of transforming the living language of the Slavs into the language of Holy Scripture and of Church prayer. The Slavonic literary works created in Bulgaria in the 9th-10th centuries inaugurated a new pan-Slavic Christian culture. It is here that the paramount importance of Sts. Cyril and Methodius Equal to the Apostles and their disciples lies.

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PUBLICATION
OF THE MOSCOW
PATRIARCHATE